

THE SEVEN TYPES
OF
HUMANITY
AND OTHER ESSAYS

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The Seven Types of Humanity

IN spite of the innumerable differences which exist between the natures of different men, differences which they have inherited from parents, which they have derived from environment, and which they have developed by cultivation, there are nevertheless several distinct and persistent types which underlie all the infinite variations of human character, and group into a comprehensible law many individual peculiarities which would otherwise be inexplicable.

It is the writer's opinion that all humanity is divided into two general classes,—the emotional and the intellectual; and that these two general classes are each sub-divided into three lesser classes answering to the three discreet degrees of feeling, thought, and knowledge. Such a division makes six distinct types, three emotional and three intellectual; and a seventh type is produced by a union of the characteristics of the first and third emotional types. There are abundant facts confirmatory of such a theory, some of which will now be presented.

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Swedenborg divides the men of the Church on earth and the angels into two general classes:

“The men of the Church are distinguished into two kinds,—those who are in good, and those who are in truth, they who are in good are called celestial, but they who are in truth are called spiritual. There is a great difference between them: they who are in good are in the affection for doing good for the sake of good, and this without receiving any recompense, their recompense is that they are allowed to do good, for thence they perceive joy; but they who are in truth are not in the affection for doing good for the sake of good, but because it is so commanded, and for the most part they think of recompense, finding joy from this, and also from glorying. Hence it is evident that they who do good from good do it from an internal affection, but they who do good from truth do it from some external affection; hence the difference is manifest,—that the former are internal men, but the latter external.”¹

“In every heaven there is an internal and an external; and they who are in the internal are called internal angels, but they who are in the external are called external angels. The internal and the external in the heavens, and in every heaven, are like the emotional part (*voluntarium*) and its intellectual part in man, the internal being like the emotional part, and the external like its intellectual part. Every species of emo-

¹ *Heavenly Arcana*, 4788.

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tion has its own intellectual counterpart, the one not existing without the other; the emotion is comparatively like a flame, and its intellectual counterpart like the light proceeding from it."¹

These two quotations establish beyond question that there are two classes of men and angels,—the emotional and the intellectual; and that the love of good works predominates with the former class, and the love of truth with the latter class: for it is the nature of the will to express itself in deeds, and to love good activity; and it is the nature of the understanding to express itself in intellectual statements, and to love truth.

The further classification of all humanity into seven types,—four emotional and three intellectual,—is evidenced by the division in the Apocalypse of all the varieties of the universal Church into seven general churches. The seven types represented by these churches arise from the division of the influent Divine life into parts, which life exists as a unit in God, but is received partially and incompletely by the separate types of mankind. It is not clear why the churches located in seven cities of Asia Minor should have been taken as types of the whole Church; but it is probable that some peculiar characteristic either in the correspondence of the cities themselves or in the character of their inhabitants made them appropriate representatives of "the Church in the whole aggregate."² Asia Minor, in which the churches

¹ *Heaven and Hell*, 32.

² *Apocalypse Revealed*, 73.

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were situated, corresponds to the faculty of conscience¹; and the significance of this correspondence in connection with the seven churches may be that conscience is the basis of spiritual life, and that the truth of the doctrines of the New-Church will be perceived and accepted only by those who have remains of good in their consciences, since the seven churches represent all varieties of those who become a part of the universal New-Church; for we are told that, "the real spiritual life of man resides in a true conscience, for that is the proper abode of his faith conjoined to charity."²

A twofold division is evident from Swedenborg's statements in regard to the meanings of the different churches.

We are told that the church of Ephesus signifies "those who primarily regard truths of doctrine, and not the goods of life"; and yet we read (Apoc. ii., 4, 5), "But I have this against thee, that thou hast left thy first charity. Be mindful therefore whence thou hast fallen, and repent, and do the first works; else I will come to thee quickly, and remove thy candlestick out of its place," which evidently means that they at first did good works, which they afterward neglected for the study of truths; and that good works are a necessity to them for their existence as a Church. Smyrna denotes "those who are in *goods as to life*,

¹ Kip, *Psychology of the Nations*, p. 71.

² *New Jerusalem and its Heavenly Doctrine*, 133.

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but in falsities as to doctrine"; Pergamos, "those who place the all of the Church in *good works*, and not anything in truths of doctrine"; and Thyatira, "those who are in faith from charity, and thence in *good works*." Thus, the distinctive feature of the significance of these four churches is good works. We come next to the intellectual churches, or those who are especially in truth. The church of Sardis, we are told, represents those who are in "dead worship." This signification of itself does not indicate an intellectual Church; but the words, "Remember therefore how thou has received and heard," imply at least an intellectual knowledge of the things of the Church, and furthermore Swedenborg interprets the meaning of "white," in which they should walk with the Lord if regenerated, as: "White in the Word is predicated of truths, because Divine truth is the light of heaven, as was just said, and whiteness and brightness are from the light of heaven."¹ The intellectual quality of the church of Philadelphia is evident, as it signifies "those who are *in truths* from good from the Lord"; while the Laodiceans are "those who *believe* sometimes from themselves and sometimes from the Lord, and so profane holy things." Thus, the intellectual nature of these three churches is also established. These characteristics will become clearer when the significance of each church is treated of presently.

¹ *Apocalypse Explained*, 196^a.

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Since every species of emotion has its own intellectual counterpart, and is comparatively like the flame to the light, it is probable that the first three emotional and the last three intellectual churches are related to one another like the complementary emotional and intellectual parts of the types they represent, the composite type represented by the church of Thyatira combining both the first and the third types of the emotional class. There are confirmations of this view. As the churches of Ephesus and Sardis are the most interior of the emotional and the intellectual churches, their evil tendencies would be the worst; and in keeping therewith, the Lord's message to the church of Ephesus is that unless they repent of their errors He will remove their church from its high position, because of their spiritual unfitness; and correlative to this is the spiritual death which He announces to the church of Sardis as a result of their waywardness. The liability of being led astray by the "Jews," signifying those who maintain that the church is with them, when it is not, is mentioned in connection with both the church of Smyrna and that of Philadelphia. So, too, the adulteration of good is a prominent evil in the church of Pergamos, and the profanation of truth in the church of Laodicea.¹

We will now consider each church separately as the symbol of a distinct type of humanity; and we shall not only find evidence for the foregoing

¹ *Apocalypse Revealed*, 114, 204.

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theory, but shall also perceive that the theory itself illuminates the significance of the churches.

The first three emotional types may be designated as types of emotional feeling, emotional thoughtfulness, and emotional knowledge and activity. The fourth type is a combination of emotional feeling and emotional knowledge and activity. The last three intellectual types may be designated as types of intellectual feeling, intellectual thoughtfulness, and intellectual knowledge and expression. These are only general definitions, however, and do not include all the characteristics of each type. These types of humanity may be illustrated by the six continental divisions of which the land of our whole planet consists; for our planet corresponds in a general way to the human brain, and its six continents of North America, South America, Europe, Africa, Asia, and Australasia¹ correspond respectively to emotional feeling, intellectual feeling, intellectual thoughtfulness, emotional thoughtfulness, intellectual knowledge and expression, and emotional knowledge and activity. The types may also be compared to the six principal colors of the spectrum²; for light corresponds to Divine truth, and exists as a unit as it flows from the sun representing the Lord, but

¹ Including Australia, Tamsania, New Zealand, and the Sunda Islands.

² Indigo, which is usually ranked as a seventh principal color, is really a blue, and there is no good reason why it, any more than scarlet, should be assigned an independent position.

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is split up into various colors according to the receptivity of the objects upon which it falls. Red is the color of emotional feeling and perception, orange of emotional thoughtfulness, yellow of emotional activity, green of intellectual feeling and perception, blue of intellectual thoughtfulness, and violet of intellectual expression.

The church of Ephesus is the church of emotional feeling. It is the most emotional of all the churches, and consequently excels all the others in emotional perception, or perception of what is good; for perception comes from feeling. To the church of Ephesus the Lord reveals Himself as the source of all knowledge from the Word, and as the animating life of the church, which is the spiritual meaning of the words: "These things saith He that holdeth the seven stars in His right hand, He that walketh in the midst of the seven golden candlesticks"; for the knowledge of truths and doctrinals from the Word, and the animation of the rest of the church through their emotional and perceptive life, are the two great characteristics of the church of Ephesus. As this type represents in a general way the continent of North America, their possession of knowledge of the Word and doctrine therefrom is explained by the fact that the Great Lakes, which correspond to the Word, are situated in North America. Warm emotionality is therefore a prominent attribute of this church; but it also possesses a strong love for literal spiritual truths, and has a

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tendency to exercise its deep perceptiveness and desire for literal truth to the exclusion of the good deeds to which perception and doctrine should lead. Hence Swedenborg says that the church of Ephesus represents those "who primarily regard truths of doctrine, and not goods of life." But this is the perverse, and not the good, tendency of this church; and therefore the Lord says He will remove their candlestick out of its place, unless they repent, and do the works of their first charity. The church of Ephesus enjoys an unusual perception of what is good, and consequently of what is evil and false, as is evident from the following words in regard to its members: "I know thy works and thy toil and patience, and that thou canst not bear evil men, and didst try them who call themselves apostles, and who are not, and didst find them false"; and also from the signification of the tree of life in the paradise of God, which the Lord promises to give to this church to eat of it, as "the perception from the Lord of truth from good."¹ The emotional nature of this church is shown also by the tree of life being its special gift, for the tree of life signifies "the good of love."²

The church of Smyrna is the church of emotional thoughtfulness. This church possesses wisdom as to what is good, but not so much so intelligence as to what is true; and therefore Swedenborg says

¹ *Apocalypse Explained*, 430¹.

² *Apocalypse Revealed*, 89.

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that Smyrna represents "those who are in goods as to life, but in falsities as to doctrine." The special gift to the regenerate of this church is to be the crown of life, which signifies wisdom of life or "wisdom from good."¹

Pergamos is the church of emotional knowledge and emotional activity. Their outward activity is evident from the signification which Swedenborg attributes to this church, as "those who place the all of the church in good works," and is also evident from their eating of the hidden manna, which signifies "the appropriation of the good of celestial love in works"; and their emotional knowledge, or knowledge of what is good, is signified by the gift they are to receive of a white stone with a new name written thereon, for the white stone is "truths favoring and united to good," and also by the two-edged sword referred to by the Lord in addressing them, which means truth from good combating the falsities of evil.

Thyatira is the church of combined emotional feeling and emotional knowledge and activity. These two elements of their life are portrayed in the aspects under which the Lord reveals Himself to the members of this church. Their perception from warm feeling is described by "eyes like a flame of fire," which signifies "the Divine natural good." The gifts to the regenerate members of this church are to be authority over the nations and the morning star. Authority over the nations

¹ *Apocalypse Explained*, 126, 272¹, 272².

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is power over evils, which they no doubt receive because all power is in truths from good, and this church combines good and truth. The morning star is the planet Venus, which corresponds to the outward memory, or the memory of material things¹; and the morning corresponds to a state of spiritual enlightenment; hence the morning star signifies the things of outward knowledge viewed in spiritual illumination. The church of Thyatira is a combination of the churches of Ephesus and Pergamos; and in the continental divisions of our earth, the Pergamos type is represented by Australasia. Now, Australia, which is the largest part of Australasia, corresponds to the outward memory in our earth²; and therefore it is plain why the regenerate members of the church of Thyatira should receive the morning star.

It is not clear why a twofold type of humanity should have been created by the Lord; but the following is a reasonable explanation of the existence of this remarkable type. A man's mind is composed of will and understanding, or of emotional and intellectual elements. To do good is the primary essential of his spiritual life, and good is of the will. But before man can do good wisely, he must perceive or be taught what is good, and then must think about and fully understand the good which he has perceived or been taught, and finally from the knowledge of the

¹ *Heavenly Arcana*, 7170, 7253.

² Kip, *Psychology of the Nations*, p. 20.

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good received and understood he is able to put the good forth into active deeds. Such perception, wisdom, and outward knowledge and activity are represented by the types of Ephesus, Smyrna, and Pergamos. Yet, when a man has done good according to his knowledge, or is intending to do it, he is often assailed by temptations; as, for instance, the temptation that he will lose money, forfeit the approval of others, or incur some personal disadvantage; and impulses to follow a different course of conduct spring up in his thoughts. Therefore it is evident that entirely new suggestions in regard to what he considered to be good flit through his mind, and these must be met and overcome before the temptation can be effectually subdued, and his spirit become tranquil again. But the type of Pergamos, which loves primarily to do good works, is not a perceptive type, and consequently is not able to cope very successfully with the new considerations which temptations bring up, nor to perceive clearly their weakness and fallacy. This type has the ability of carrying into effect and of fighting for what it already knows to be good, but not of keenly perceiving the intrinsic worth of new lines of suggested action. Therefore, since the degrees of life which the types represent are not united in man, but only in the Lord, a human type is needed which will be strong not only to do the works of good life, but also to perceive clearly the evil and falsity of the temptations attacking the mind, and which

will be powerful to resist and subdue such temptations, and to do the good deed in spite of the objections and obstacles of evil. Such a power of overcoming incitements to wrong doing, and of firmly putting good works into execution, is surely described in the following passages in regard to the church of Thyatira:

"He that overcometh and keepeth my works unto the end, to him will I give authority over the nations, and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers."

Temptations to false thinking are not so insidious and deadly as temptations to evil doing; and therefore no similar combination is required of the first and third of the intellectual types.

The church of Sardis is the church of intellectual feeling. It is the intellectual correlative of the church of Ephesus; and as the church of Ephesus excels in the perception of what is good, so the church of Sardis excels in the perception of what is true. The Lord reveals Himself to the church of Sardis as "He that hath the seven Spirits of God and the seven stars." To the church of Ephesus He similarly reveals Himself as "He that holdeth the seven stars in his right hand"; but the seven stars mean only knowledges of truth, whereas the "seven Spirits of God" peculiar to the address to Sardis means truths themselves proceeding from the Lord, and hence this distinction implies a capacity on the part of the church

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of Sardis to perceive intellectual truths that is not accorded to the church of Ephesus. But it is the unregenerate tendency of the Sardis church to perceive only what is naturally and morally true, and to live in outward morality devoid of any real spiritual life; and hence Swedenborg says this church represents "those who are in dead worship, or in worship which is without the goods of charity and without the truths of faith." Owing to the emotional element in this intellectual church, it has a tendency to express its principles in conduct, because, as was said, feeling finds outward expression in action; and therefore the members of the church of Sardis are promised that they shall walk in white with the Lord, which signifies that "they shall live from the Lord in His spiritual kingdom, because they are in truths from Him."

The church of Philadelphia is the church of intellectual thoughtfulness. Its chief forte lies in its ability to think clearly about and to develop understandingly the truth which has been perceived by the church of Sardis, or truth in general. The church of Smyrna, the emotional correlative of Philadelphia, is wise as to what is good; but the church of Philadelphia is intelligent as to what is true. Hence a crown is predicated of both churches; and the crown of Philadelphia is their intelligence in regard to truth, while the crown of life of Smyrna is their wisdom in regard to good. The church of Philadelphia, we are told, signifies "those who are in truths from good from the

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Lord"; and the Lord reveals Himself to them as "He that is holy, He that is true, and He that hath the key of David," words which signify "the Lord as to Divine truth" and as to Divine reason, for David represents the reason.¹ It is promised to the members of this church if they hold fast to truths, that they will sustain the church in heaven, and will have written on their hearts the doctrines of the New-Church, which are from the Lord's Divine truth as it is in heaven.

The church of Laodicea is the church of intellectual knowledge and intellectual expression. It is the function of this church to know and to give expression to the truths which the church of Sardis has perceived, and which the church of Philadelphia has intelligently understood and developed. The knowledge of Laodicea is inward knowledge, whereas the knowledge of Pergamos is outward knowledge; for the Laodicean type is represented by Asia, in which China, representing the inward memory is situated, while the type of Pergamos is represented by Australasia, which contains Australia, the outward memory. It is the nature of the church of Pergamos to ultimate good in deeds, but it is the nature of the church of Laodicea to ultimate truth in statements. This church, although comparatively an external one, seems to live, when regenerate, in special nearness to the Lord, and conjunction with Him, for He says to its members,

¹ Worcester, *The Bread of Life*, p. 249.

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“Behold, I stand at the door and knock; if any man hear My voice and open the door, I will come in to him, and will sup with him, and he with Me. He that overcometh, I will give to sit down with Me in My throne, as I also overcame, and am sit down with My Father in His throne”; and this circumstance may be explained by the nearness of the planet Mercury to our sun; for the sun corresponds to the Lord, and Mercury corresponds to the inward memory or the memory of immaterial things, which is an external faculty. The possession of knowledge by the Laodiceans is evident from the words addressed to them, “Because thou sayest, I am rich, and have gotten riches,” which signify that “they believe themselves to possess in all abundance the knowledges of truth and good which are of the church and of heaven”; and their love to give expression to truths is indicated by the Lord’s revealing Himself to them as “the amen, the faithful and true witness, the beginning of the creation of God,” which signifies “the Lord as to the Word,” the spoken truth.

The churches of Ephesus, Thyatira, and Sardis are the leading types of humanity, because they are the most interior, the most perceptive, and the most original; but all the seven churches have their special gifts, and in the words addressed to them are described not only the good traits which each type possesses by reason of its very nature, but also the weaknesses and faults of each, which

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arise largely from the incompleteness of any one type.

As the church is both internal and external,¹ therefore there are both internal and external persons of each of the seven types of humanity which constitute the church in general.

A few illustrations of these different types as exemplified in famous individuals may be of interest. The greatest names in literature and music have been men of the three leading types. Shakespere, Milton, Dante, Tennyson, Longfellow, Beethoven, and Wagner were of the emotionally perceptive type of Ephesus; Goethe, Schumann, and Bach were of the combined type of emotion and knowledge represented by Thyatira; and Browning, Poe, Shelley, Brahms, and Chopin were of the intellectually perceptive type of Sardis. The internal members of the Ephesus type are the natural leaders of the world of action, as also to a somewhat lesser extent are the internal members of the Thyatira type, while the internal members of the Sardis type are the natural leaders in the world of thought. Those great leaders in human affairs, George Washington and Abraham Lincoln, were both of the emotionally perceptive type of Ephesus; whereas the world's greatest philosophers, Aristotle and Kant, were of the intellectually perceptive type of Sardis. As it is truth that fights rather than good; so some of the greatest generals of the world, such as Julius

¹ *Heavenly Arcana*, 10683.

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Cæsar and Napoleon Bonaparte, have been of the Sardis type. Although members of types other than the three principal types have achieved distinction in the world, perhaps the most notable exception to the general truth that all the greatest men of history have belonged to one of these three principal types is Daniel Webster, who was undoubtedly the greatest orator of all time, ancient or modern; for Webster belonged to the emotionally thoughtful type represented by Smyrna. As stated above, this type is represented in a general way by Africa; and as the types tend to exhibit the faculties comprised in the continental divisions appropriate to them, it may be that Webster owed his wonderful eloquence in part to the fact that the giraffe, which corresponds to the love of eloquence,¹ is a denizen of Africa. There are several kinds of eloquence, but Webster's was the lofty, impassioned eloquence represented by the giraffe.

There are nine general stages of progression from the lowest natural to the highest celestial state.² Each of these nine stages is divided into two periods,—an intellectual and an emotional period; and in the intellectual period of every stage the intellectual types will tend to excel the others, while in emotional periods the emotional types will excel. The world in its ascending course

¹ Kip, *Animal and Plant Correspondences*, pp. 20-24.

² Kip, *Phases of the Church Universal*, pp. 93-114.

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has just begun on the intellectual part of the emotional natural phase of its activity; and therefore the intellectual churches, and especially the church of Sardis, which is at the head of the intellectual churches, and which in its unregenerate condition is a church of morality without spirituality, are likely to be the dominant types throughout the present period.

As every man, whether good or bad, must belong to one of these seven churches or types, it will be interesting to determine if possible what was Swedenborg's type. His vast stores of outward and scientific learning, his originality in perceiving the truth of good life, and formulating it into spiritual doctrines for the guidance of the New-Church, his intense love for useful works, and his unusual power in overcoming numerous temptations, all point to Thyatira as the church to which he belonged. The peculiar strength which the New-Church doctrines possess of overcoming temptations to evil living must be largely attributed to the fact that Swedenborg belonged to this church. Indeed, the promise to the church of Thyatira that it "shall rule the nations with a rod of iron," is the same that is made with reference to the male child spoken of in the twelfth chapter of the Apocalypse; and the male child signifies the doctrine of the New-Church, which was formulated by Swedenborg, and bears the impress of his individuality. Swedenborg evidently refers to the twofold mentality of the Thyatira type when

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he says, "I am gifted with a twofold thought, one interior, and the other exterior."¹

A different view of the meaning of the seven churches is presented by Worcester in the *New-Church Review*,² who contends for an advancing series of spiritual states as their significance, beginning with the church of Ephesus as the lowest and ending with that of Laodicea at the top, and who seems to advocate a parallelism with the stages of regeneration from the natural to the celestial. The evidence which he gives for his theory is the following quotation from Swedenborg:

"Because the first things of the church are knowledges of good and truth, and spiritual affection for truth, therefore these are first treated of in what is written to the angels of the churches in Ephesus and Smyrna. The knowledges of truth and good are spoken of to the angel of the church in Ephesus, and the spiritual affection for truth to the angel of the church in Smyrna; and because no one can be imbued with the knowledges of truth and good as to life, and persist in spiritual affection for truth, unless he undergoes temptations, therefore now it is treated of these in what is written to the angel of the church in Pergamos. Hence it appears in what order the things follow which are taught under the names of the seven churches."³ But there is no distinct statement here of any ascending series; in fact, Swedenborg

¹ *Spiritual Diary*, 484.

² vii., 271.

³ *Apocalypse Explained*, 130.

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groups only three emotional churches together, and interprets their interrelation in states of mind. Such progressive states of mind are similar to those described in the present essay in explaining the existence of the type of Thyatira; for man of himself has little perception of what is spiritually good, and so needs to be taught this by revelation from God, and hence come the knowledges of good and truth attributed to the church of Ephesus, which they obtain from the Word; the church of Smyrna is feminine in relation to the more masculine church of Ephesus, and therefore its wisdom as to what is good is called spiritual affection for truth; and the church of Pergamos comes into temptations when endeavoring to do good. Certainly Swedenborg plainly teaches in the following passage that the seven churches represent the seven varieties of the universal Church, which is a very different thing from the seven stages of regeneration:

“It was shown above (n. 66) that by the seven churches are not meant seven churches, but the Church in the whole aggregate, which in itself is one, but varies according to reception: and that these varieties may be compared to the various members and organs in a perfect body, which yet make one; indeed, they may be compared to the various jewels in a king’s crown; and that it is from this that the *universal New-Church, with its varieties*, is described by the seven churches in what now follows.”¹

¹ *Apocalypse Revealed*, 73.

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In the *Apocalypse Revealed* Swedenborg refers to the union of good works and truths of doctrine in the regenerate members of the church of Pergamos as similar to the character of those who are of the third heaven, and says that "they will be angels of the third heaven if they read the Word, draw therefrom truths of doctrine, and go to the Lord."¹ The statements he makes seem to place Pergamos at the top of the churches in spiritual development, and do not at all favor the view that Laodicea represents the highest or celestial state of regeneration. Besides, the repetition in the third chapter of the Apocalypse of the introductory phrase contained in the second chapter, above referred to, would be meaningless if there were an unbroken series described from the church of Ephesus to that of Laodicea, whereas the division of the churches into two sections by these phrases agrees perfectly with the foregoing separation of the types into the emotional and the intellectual. It is moreover very difficult to see how so vacillating a church as Laodicea, the members of which the Lord threatens to spew out of His mouth because of their lukewarmness, can represent the celestial state of regeneration.

¹ *Apocalypse Revealed*, 120, 121, 123.

THE TWO WITNESSES

IN Malachi we read: "Behold, I send my messenger, and he shall prepare the way before me,"¹ and this prophecy, as is well known, had its fulfillment in John the Baptist and his work; when therefore we read in the Apocalypse: "I will give unto my two witnesses, and they shall prophesy clothed in sackcloth,"² it seems probable that this prophecy also is destined to have a personal fulfillment, as the language is similar, the persons meant being called in the one case "my messenger," and in the other "my witnesses." Who then, if this prophecy has been fulfilled, are the two witnesses?

As the Apocalypse treats mainly of the New-Church,³ the two witnesses are likely to be New-churchmen; and as John, who here represents Swedenborg,⁴ was commanded not to measure

¹ iii., 1.

² xi., 3.

³ *Apocalypse Revealed*, 2, 523; *Apocalypse Explained*, 224, 258.

⁴ As the internal sense of the early chapters of the Apocalypse describes the times immediately preceding and following the last judgment in the spiritual world, and as at that time it could be said of no one but Swedenborg that he was commanded by the Lord that he should see and know the state of the church in heaven, which is signified by the words of the Apocalypse, "Arise, measure the temple of God, and the altar, and them that worship in it," it is obvious that Swedenborg is meant here by John.

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the court without the temple, which signifies that he was not to explore and to know fully the state of the church in the world,¹ because this work was to be given to the two witnesses, it is evident that the prophesying of the two witnesses was to consist of this very exploring and forecasting of the state of the Christian Church, which was forbidden to Swedenborg. It is likely therefore that, if the above prophecy is to have a personal fulfillment, it will be fulfilled by two Newchurchmen who have prophesied truly in regard to the state of the Christian Church.

Have any two Newchurchmen arisen who by reason of remarkable spiritual insight and true prophetic prediction have given evidence that they are qualified to be considered as the two witnesses mentioned in the Apocalypse? The writer thinks that there have arisen two such men in the New-Church; and that one of them is John Worcester, who has shown in his writings a remarkable insight into the state of the Christian Church, and who has also made true predictions in regard to its future.² The writer himself seems to be the other of the two witnesses, as his books, *Phases of the Church Universal* and *The Prophecies of Daniel* contain frequent and detailed predictions in regard to the Christian Church of the future.

The identity of the two witnesses being thus

¹ *Apocalypse Revealed*, 487.

² See his *Lectures on Genesis and Exodus*, pp. 135-137; *Matthew's Gospel*, pp. 7, 140, 146.

established in a general way, it remains to see how this general theory agrees with the other statements made concerning the two witnesses.¹

The two witnesses are spoken of as the "two candlesticks standing before the Lord of the earth." In the first chapter of the Apocalypse the seven candlesticks are referred to as seven churches, which, as shown in the essay on *The Seven Types of Humanity*, represent the seven different types of men; hence the witnesses being the two candlesticks must mean that they are of the two chief emotional and intellectual types, represented by the churches of Ephesus and Sardis, and it follows as a consequence that the work of the one witness will be marked by perceptive emotionality or the perception of what is good, and that of the other by perceptive intellectuality or the perception of what is true. This meaning is in accordance with one of Swedenborg's interpretations of the two witnesses as "the good of love and charity, and the truth of doctrine and faith."² Worcester's type is that of the church of Sardis; his perceptivity is shown by his great originality, and his emotionality is indicated by the predominating emotional quality of his writings. The writer's type is that of the church of Ephesus, and his work is preponderatingly intellectual. While Worcester's work is largely characterized by the perception of what is good, the

¹ Apocalypse xi., 3-13.

² *Apocalypse Explained*, 635, 638.

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writer's is characterized by the perception of what is true.

In the impersonal interpretation given by Swedenborg in the *Apocalypse Revealed*, the two witnesses stand for the acknowledgment of the Lord's divinity and a life according to the commandments of the Decalogue. Answering to this other interpretation of Swedenborg's, in Worcester's writings many new and beautiful phases of the Lord's divine nature are brought out, while the insistence upon the necessity of a life according to the divine laws and not according to mere ethical morality is peculiarly appropriate to the writer's Sardis type, which in its unregenerate state is characterized by moral but not by spiritual life.¹

The spiritual meaning of other particulars concerning the two witnesses will be sufficiently evident from Swedenborg's interpretation of the portion of the eleventh chapter of the Apocalypse which treats of them; but beginning at verse seven the statements have reference to the future, and consequently the above theory in regard to the identity of the two witnesses must wait till the future for its complete corroboration. From the spiritual interpretations of the verses referring to the future, we learn the following circumstances concerning the two witnesses. When their testimony and prophecies in regard to the Christian Church are finished, critics in the Christian

¹ *Apocalypse Revealed*, 154, 157.

Church, who are inspired by false thinking from hell, which is meant by the beast out of the abyss,¹ will attack, oppose, and reject the writings of the two witnesses, and this rejection will come through false doctrine arising from the love of ruling from the love of self and the love of governing from the pride of one's own intelligence, which false doctrine was responsible also for the rejection and denial of the Lord's divinity. Many in the Christian Church who are in falsities of doctrine and in evils of life therefrom will hear of the rejection of the writings of the two witnesses until the end of the Christian Church and the beginning of the New-Church, and they will continue to condemn these writings during this time. All such persons within the Christian Church will rejoice and be glad at this condemnation, and they will be consociated by love and friendship because of their mutual antagonism to the writings of the two witnesses, because the teachings of those two prophets are exceedingly disliked by them. At the end of the Christian Church and the beginning of the New-Church these rejected writings of the two witnesses will be vivified by

¹ It is noteworthy that the beast out of the abyss means those who were seen as locusts in the Apocalypse, ix. 1-12 (see *Apocalypse Revealed*, 500), and the destructive intellectual curiosity and falsity of such persons are admirably described by a plague of locusts in Joel, which book was written probably during the fourth or fifth century B.C. and consequently during the very period that in ancient times paralleled the present modern period.

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the Lord, and will be seen to be well founded, and there will be consternation in the Christian Church in consequence; then it will be perceived that these writings are under the Lord's protection, and that they are from the Lord and are in accordance with the inward meaning of the Bible. Those who are in falsities will behold this reversal of opinion, but will remain fixed in their falsities; and then there will occur a remarkable change of state in the Christian Church, and all the false teachings of those who opposed the work of the two witnesses will fall to the ground, and the spiritual destruction of such persons through falsity and evil will become apparent; but the remainder who have any good life in them will be terrified at the spectacle, will acknowledge the Lord's handiwork, and will be separated from the evil.¹

All the above particulars, therefore, are still to happen to the teachings of Worcester and the writer if the above identification of the two witnesses is correct.

But the work of Worcester and the writer consists of more than bearing witness to the truths of the New-Church² and making predictions in regard to the Christian Church, and the question naturally arises, "What is the relationship between our writings and those of Swedenborg?" The Lord spoke of His coming in the following words:

¹ See *Apocalypse Revealed*, 499-517; *Apocalypse Explained*, 634-678.

² The two witnesses are also called the two prophets (xi., 10).

“As the lightning cometh forth from the east and is seen even unto the west, so shall be the coming of the Son of Man.”¹ Lightning corresponds in its highest sense to the perception and application of correspondences to explain inwardly the statements of the Bible and the facts of nature²; and consequently the above prediction of the Lord signifies that His coming will be accomplished through the perception and application of the correspondences of the Bible and nature both abstractly and concretely, for the east corresponds to what is abstract, and the west to what is concrete. The lightning coming forth from the east is the perception and application of correspondences in the abstract writings of Swedenborg, who lived in the east of Christendom; and the lightning seen even unto the west is the perception and application of correspondences in the concrete writings of Worcester and the writer. Hence it is evident that our work must be regarded as the continuation of Swedenborg’s work, and as the completion of the Lord’s second coming.

Swedenborg expounded the laws of spiritual life very fully, he developed a complete system of spiritual scientific philosophy, he exhibited a marvellous understanding of the psychology of regeneration, and he enriched the church with an extraordinary wealth of knowledge concerning the other world. In these and other respects his work

¹ Matthew xxiv., 27; Luke xvii., 24.

² Kip, *Animal and Plant Correspondences*, pp. 236, 237.

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is truly wonderful and stupendous, and seems to need no addition; but nevertheless his writings are deficient in some important respects. Swedenborg had no conception of the meaning of the Bible as a whole, but uses the terms celestial, spiritual, and natural in a bewildering way, applying each of them to entirely different periods of the world's religious development. For instance, he states that Abraham represents the celestial man, Isaac the spiritual, and Jacob the natural.¹ As all these patriarchs belonged to the spiritual era of the world which began with Noah and lasted up to the time of David, it is difficult to see how Abraham can represent the celestial man when the celestial mind of the race was closed up at the time of Noah, or how Jacob can represent the natural man when the natural degree of the religious mind was not opened until the time of David. It is evident that these applications must be of relative and not absolute significance, and yet Swedenborg does not distinguish between the relative and the absolute in these applications. Again, when he says that the head of gold of the image seen by Nebuchadnezzar represents the Most Ancient or celestial Church, and then proceeds to explain the rest of the image as signifying successive subsequent churches,² although the Bible expressly states that Nebuchadnezzar is the head of the

¹ *Heavenly Arcana*, 1025, 1409, 6185, 7193.

² *Apocalypse Explained*, 577⁵; *Marriage Love*, 78; *Apocalypse Revealed*, 211.

image,¹ and although the celestial church had come to an end long before the days of Nebuchadnezzar, Swedenborg throws the meaning of the Bible as a whole into confusion, and as a result all proportion and perspective between its parts are lost. In fact Swedenborg frequently exhibits the German synthetical tendency of mind to regard and to explain everything as a whole, and not the French analytical faculty of seeing the whole as made up of all the different parts; and in consequence he sometimes fails to make distinct the relation between the part and the whole. The meaning of the Bible as a whole was first given to the New-Church by Worcester in his essay, "The Bible as a Whole"; and it is certainly more important for correct thinking about the Bible to understand its meaning as a whole than to have a detailed explanation of only a part. Besides, although in the *Apocalypse Explained* Swedenborg explains some passages as referring to the future, in the *Apocalypse Revealed* he seems to consider that all the prophecies of the Apocalypse were fulfilled at the time of the Last Judgment in the other world²; when the truth is that although most of its first twelve chapters were then fulfilled, and although the whole Apocalypse may have a general and secondary application to this time, its central and primary application from the twelfth chapter to the conclusion of the book is to the phases and growth of the New-Church

¹ Daniel ii., 38.

² *Last Judgment*, 44.

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from Swedenborg's day up to the time when the New-Church attains its highest celestial development. Surely New-Church theology cannot be regarded as complete without such a conception of the true central meaning of the Apocalypse, and this is first given in the writer's *Phases of the Church Universal*. Moreover, Swedenborg's definitions of correspondences are often far from satisfactory. The correspondences of nature as well as the correspondences of the Bible are frequently so generally stated as to afford no real conception of their true meaning. When, for instance, the correspondence of the poplar tree is given as "good of the natural mind," and the correspondences of the hazel and plane tree as "natural truths,"¹ although the poplar really corresponds to the wisdom of omens and superstitious ideas, the hazel to the wisdom of discerning motives, and the plane tree to the wisdom of fraternal friendliness,² it is evident that such general correspondences afford about as good an idea of the exact correspondences as the definition that these trees are objects of the vegetable kingdom would give of the trees themselves, for all objects of the vegetable kingdom correspond to truth. So constantly does Swedenborg state the correspondences of entirely different objects as merely truth or good that it seems to be a self-evident proposi-

¹ *Heavenly Arcana*, 4013, 4014.

² Worcester, *Plants of the Bible*, p. 128; Kip, *Animal and Plant Correspondences*, pp. 129, 178.

tion that such correspondences are merely general statements which give no adequate idea of the real correspondences involved. In spite of the fact that Swedenborg has written many pages dealing with the correspondences of the organs and tissues of the human body, it is the writer's opinion that only a few of these correspondences are stated by him exactly right, the other correspondences being merely general statements or approximations, true as far as they go, but giving no exact, definite conception of the real correspondences. Of the various countries, also, of which Swedenborg has treated, he states correctly and exactly, so far as their real geographical meaning is concerned, the correspondences of only Assyria and Egypt. Worcester in his *Animals of the Bible*, *Plants of the Bible*, and *Physiological Correspondences* has been the first in the New-Church to assign a definite and an exact meaning to every object of nature treated of, and his work has been continued and enlarged by the writer in his *Psychology of the Nations*, *Animal and Plant Correspondences*, and *The Mind and the Body*. Since the perception of correspondences exists only in the celestially regenerated mind, and as such perception is the basis of the inward understanding of the Bible and the operations of nature, it is obvious that, for a church which is to last until mankind in general come into the celestial state and indeed as long as man lives upon this earth, a correct and adequate knowledge of correspondences is necessary if its

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theology is to be at all complete; yet such an adequate exposition of the correspondences of nature is not contained in Swedenborg's works.¹ Moreover, Swedenborg considered that the Christian Church was utterly consummated and at an end in his own day. This was not the case, as is shown in the writer's book *The Prophecies of Daniel*. In fact, it was not Swedenborg's function to investigate or to explain clearly the states of the church on earth; for Swedenborg is represented by John in the early chapters of the Apocalypse, and John was commanded not to measure the court which was without the temple, which signifies that he was not to explore and know the states of the church on earth.² It is evident that John represents Swedenborg, for Swedenborg saw in reality the occurrences in the spiritual world which John saw only in vision. The task of exploring and knowing the states of the church on earth was evidently given to the two witnesses, for immediately after the command not to measure the court without the temple the words follow, "And I will give unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth." A clear comprehension and definite presentation of the present

¹ The numerous correspondences of the functions of the bodily organs and tissues which Swedenborg states correctly do not give any exact idea of the correspondences of the organs themselves.

² Revelation xi., 2; *Apocalypse Revealed*, 487.

and future states of the church on earth cannot therefore be regarded as within the scope of Swedenborg's divinely appointed mission.

For the above reasons it is apparent why the writings of Swedenborg are not the complete theology of the New-Church, and why the work of Worcester and the writer is a continuation and completion of the Lord's second coming.

In Zechariah is the prophecy: "From Judah shall come forth the corner stone, from him the nail, from him the battle bow, from him every ruler together."¹ Judah denotes the celestial mind; and the corner stone evidently refers to Swedenborg, whose writings are the foundation of all New-Church theology. The nail, or rather tent pin, was used to fasten the tent to the ground and to hold it firmly; and the nail seems to refer to Worcester, who, living in the shifting times of the ankles and wrists of the historical Greatest Man of this earth, built spiritual truths upon scientific fact, and so held them firmly against the fluctuations of sensuous appearances. The battle bow seems to refer to the writer, whose tendency is to establish spiritual truth by rational argument; for the weapons of war correspond to forceful intellectual arguments.²

Worcester and the writer seem also to be referred to in the two men seen by Daniel, one on this side of the river, and one on the other side; for the prophecies of Daniel relate to the same

¹ Z., 4.

² *Apocalypse Explained*, 417¹²; 355¹⁸.

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period as that in which the two witnesses were to prophesy, and these two men seen by Daniel represent the perception of good and truth.¹

Doubtless many persons even of the New-Church will not accept the views expressed in this essay; but to all such it must be remarked that every one is in freedom either to accept or to reject the truth, and that to the writer, as to Samuel of old when the Lord's workings were rejected by the Israelites, apply the words: "They have not rejected thee, but they have rejected Me, that I should not be king over them."

¹ See Kip, *The Prophecies of Daniel*.

² I Samuel viii., 7.

METHODS IN THE STUDY OF CORRESPONDENCES

THERE exists in the mind the faculty of perception from correspondences, which consists of making use of correspondences which have been correctly ascertained by others to perceive the meaning of unexplained Scriptural passages containing similar correspondences. A great deal of this kind of work is being done at the present time within the New-Church but this does not constitute the perception of correspondences. Such a faculty of perceiving the meaning from known correspondences is represented by a province in Asia where Armenia and Syria are contiguous; for Armenia corresponds to rational perception, and Syria to the knowledge of correspondences.¹

There is also within the New-Church of the present a capacity for drawing a parallel between one or more qualities of some natural object and the quality or qualities of some spiritual thing; and such capacity is represented by the fir tree (*Abies balsamea*) and the Cedar of Lebanon of the Bible.² But neither is this the perception of

¹ Kip, *Psychology of the Nations*, pp. 54, 55, 68.

² Worcester, *Plants of the Bible*, pp. 83-89.

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correspondences; for the perception of correspondences involves a parallelism between all the qualities of any one natural object and its exact spiritual equivalent, and not a parallelism between the quality of one natural thing and the quality of some spiritual thing.

There is also present in the New-Church of today a faculty of rational perception, which endeavors to interpret the internal sense of the Bible with considerable perceptive power and ingenuity; but most of such interpretation is purely conjectural, and is not based upon a perception of correspondences, and its real tendency is to confuse genuine and authoritative Biblical interpretation, and to multiply self-intelligent interpretations that do not give the true internal sense of the Bible. This faculty of rational interpretation is represented by the river Aras or Araxes in Armenia¹ True interpretation of the internal sense of the Bible springs from a perception of the correspondences of the Biblical words, and a correct interpretation of the Bible is impossible without such perception.

The ability to tell just what spiritual activity of the mind is represented by any natural object is meant by the perception of correspondences. Such perception is represented by the clouds; and it is possessed only by those who are celestially regenerated, and indeed in its perfection only by

¹ Kip, *Psychology of the Nations*, p. 56.

those who are regenerated to the third plane of the celestial degree. In modern times only Swedenborg and John Worcester have been successful in the perceptive study of correspondences, and their correspondences of nature are alone worthy of profound attention; the attempts of others in this direction, so far as the writer's experience goes, have almost invariably been wrong.

There are three important methods by means of which the correspondences of nature may be perceived by a celestial mind. The first method is to apply the most general truths or principles known in regard to an object in an endeavor to see what they spiritually involve. For example, clothing because it is more outward than the body corresponds to truth, and the body to good, since what is more outward corresponds to truth, and what is more inward to good. In this case the very general fact of the outwardness of clothing is employed to bring out its correspondence. But the same thing applies to the hair of the body, which is more outward than the body itself; and to say that both clothing and hair correspond to truth is to lose all distinction between them.

The above method of ascertaining correspondences was used very largely by Swedenborg, and this accounts for the generalness and indefiniteness of so many of his correspondences. Of course there are many simple objects of which the general correspondence is the whole correspondence. For

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instance cords, because they tie things together, correspond to conjunction. This is a general correspondence, obtainable through the most general fact in regard to cords, and yet comprising the entire correspondence. Many correct correspondences of this kind, obtained through the most general fact or facts known in regard to an object, are contained in Swedenborg's works; but when more complex objects, such as animals, plants, and minerals, are concerned, their correspondences cannot properly be worked out through any such general method. It is true that Swedenborg learned the correspondences of many things by his experiences in the other world; but the correspondences of very many objects of nature which he did not learn in this way he endeavored to ascertain by the above method. Take, for instance, the heart and lungs, which, he says, correspond to the emotional and the intellectual element in man. In this case Swedenborg simply uses the very general fact that the heart's functions resemble the mind's emotional activities, and the lungs' functions its intellectual activities; but the same statement is just as true of the liver and kidneys, and tells us nothing of the distinctive correspondence of the heart and lungs. The olive and the vine being ascertained by Swedenborg to denote celestial and spiritual things, therefore the correspondences of nearly all other trees are given by him as natural truth or good, and the same classification is applied to the metals, gold and

silver denoting what is celestial and spiritual, and the other metals what is natural or sensuous. These correspondences are doubtless assigned because there are three planes of the mind, celestial, spiritual, and natural; and if the olive and vine and gold and silver correspond to the celestial and spiritual, the other trees and metals must correspond to the natural. Yet all these correspondences are so general that they afford very little information as to the real correspondences of the individual trees and metals.

While the correspondences obtained by Swedenborg through his use of the above method are usually correct so far as they go, this is not always the case. An instance of error is his statement that clouds correspond to the literal sense of the Bible.¹ Water corresponds in general to natural truth,² and when gathered into lakes it usually corresponds to literal truths or literal facts. Consequently water, and not clouds, corresponds to the literal sense of the Word, and specifically the Great Lakes of North America correspond to the literal sense of the Bible; and the clouds formed from

¹ *Heavenly Arcana*, 4060, 8427.

² *Idem*, 4017. In a certain way clouds may be regarded as the literal sense, inasmuch as in thinking about the inward meaning of the Bible the words of a passage are raised up into the mental realm of higher thought, and the perception itself of the inward meaning of the literal words may be the electricity within the clouds, and this may be all that Swedenborg implies; but as a general statement such a correspondence of the meaning of clouds is, to say the least, misleading, and accurate statement and distinctive ideas require clearer and truer definitions.

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these lakes correspond to thoughts in regard to the inward and spiritual meaning of the Bible, and in the highest sense they correspond to perceptive thoughts in regard to the correspondences of the Bible. The spiritual sense is perceived by the thought of the spiritual mind working upon the sense of the letter in the natural mind just as clouds are formed in the sky from the water lifted up from the earth. Swedenborg evidently based his idea of the correspondence of clouds on the most general fact that they obscure the light of the sun, and hence according to his interpretation they denote external or literal things, which are obscure as compared with internal things.¹ But all man's thoughts, however lofty and interior, are obscurities compared with the infinite divine wisdom, which is represented by the sun; and the very general fact of obscurity is insufficient data upon which to base the correspondence of clouds. Moreover, other things such as trees obscure the light of the sun, but they do not on that account correspond to the literal sense of the Bible. Moreover, clouds represent one of the highest forms of activity in the world, higher than the trees and the mountains, and therefore they properly correspond to the spiritual sense of the Bible, and not to its literal sense. Swedenborg himself says that the pool of Siloam and the pools that were in Jerusalem correspond in general to the Word in the "sense of the letter,"² and also that

¹ *Idem*, 8106.

² *Apocalypse Explained*, 239b¹⁹.

the sea corresponds to the natural sense of the Bible.¹ Hence it is water, which occupies a relatively lower plane, that corresponds to the literal sense of the Word, and not the clouds. In explaining the words of Apocalypse i. 7, "Behold, He cometh with the clouds," where the meaning is evidently that the Lord is to come in the spiritual sense of the Word, Swedenborg is compelled to adopt that meaning, but reconciles it with his idea of the significance of clouds by stating that because everything in the literal sense of the Word contains an internal or spiritual sense, therefore, although clouds mean the Word in the letter, coming with the clouds means the Lord's revealing Himself through the spiritual sense.² But to make both water and cloud signify the same thing is to remove all proper and true distinctions.

It is evident therefore, that, although the first method of studying correspondences may be used to ascertain the correspondence of objects in a very general way, it is inefficient, except in a certain limited field, to obtain an adequate idea of the specific correspondence involved.

The second method of studying the correspondences of nature is much better than the first, and its results are much more definite. It consists in learning everything possible about an object, and, after drawing out from the mass of detailed information the most important general facts, endeavoring to perceive of what mental

¹ *Idem*, 355a⁴.

² *Idem*, 36, 431b⁵.

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activity these general facts are true. As an example of the workings of this method, take the correspondence of radium. Out of the mass of detailed knowledge concerning radium may be taken the general facts that it is found in a worthless mineral substance, that it can produce a discharge of electricity from an electrified body, and that although sending forth rays of matter it preserves its substance for ages, probably by means of accretions from moving bodies in its vicinity. To what mental trait do these three general facts point? They point to the correspondence of radium as the trait of maintaining one's own individual frame of mind. The worthless mineral substance with which radium is associated is the desire to do nothing at all, and this trait of doing nothing whatever, when its influence comes into contact with others who are electrified with activity, tends to produce a sense of weariness and a lessening of their activity, which is like the discharge of electricity from an electrified body, and by the constant resting of such a trait it absorbs from the activity of others about it the necessary force to keep itself intact. The rays which radium emits are the efforts made by such a mental trait to preserve its own integrity against disturbing influences.

This second method is usually based upon the known functions or activities of an object, and where the distinctive functions of a thing are definitely known it is a splendid method for ascer-

taining correspondences; but in very many cases no distinctive function of an object is known, and in all such cases the method fails to give the true correspondence, and can at best arrive at only approximate results. For instance, the correspondence of rivers, mountains, and islands cannot be worked out by this method, because, although every river, mountain, and island probably has some distinct geographical function, these distinctive functions are unknown, and consequently there are no available data upon which the method can operate. Again, unless the distinctive characteristics of an animal have been observed and recorded, its correspondence cannot be ascertained by this method; and even the anatomical and physiological correspondences of the human body can scarcely be discovered by it, because the functions of the different organs and tissues are often too imperfectly known to form an adequate basis for correspondential study.

The mental processes involved in the two methods may be illustrated geographically by the flow of the waters of the Mediterranean Sea, which corresponds to the knowledge of particular facts of outward knowledge, into the Sea of Marmora, which corresponds to a summary made of these particulars, and thence into the Black Sea, which corresponds to the knowledge of general facts or general truths; for general facts are drawn out from the mass of particular knowledge in the same way that the water of the Mediterranean

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passes into the Black Sea. The Sea of Azov at the northern end of the Black Sea corresponds to the knowledge of the most general facts or general principles. The clouds formed of the moisture drawn up from the Sea of Azov and the Black Sea are the correspondences ascertained by these two methods.

Worcester employed almost exclusively the second method of studying the correspondences of nature, and he exhibited extraordinary skill in its use. By means of it he worked out accurately a large number of correspondences, which are free from the vagueness and generalness of many of Swedenborg's correspondences. Nevertheless, in cases where the distinctive traits of an animal and the distinctive functions of an object were not known he could not possibly succeed by his method in obtaining the true correspondence; and hence some even of Worcester's work is only approximate, and not exact. The following examples will serve to make clear this want of exactness. In his *Animals of the Bible* Worcester states the correspondence of sheep as "mutual love."¹ But "mutual love" is too general a term; it may mean friendship, several kinds of love between the sexes, love of the neighbor, and so on. What sheep exactly correspond to is the love of being social, sheep corresponding to emotional sociability or the love of exchanging feelings in a social way, and goats corresponding to intellectual sociability

¹ p. 13.

or the love of exchanging thought and knowledge in a social way. This correspondence is corroborated by all the attributes of sheep and goats, and is moreover so definitely stated that no other correspondence can be included under its wording. According to Worcester the ass represents the right understanding of natural things¹; but the love of understanding things in a natural way is represented by the hippopotamus, whereas the ass, which pays minute attention to the objects in its path, corresponds rather to the love of understanding the details of a matter, while the horse corresponds to the love of understanding things in a general way. Frogs, according to the general definition of Worcester, "correspond to affections which grow up in an atmosphere of merely natural thought, which they do not love for any useful purpose, and, when they mature, think about spiritual things only to deny and slander them. They deny the Divine Providence, they deny that there is a heaven or a hell, and talk croakingly about getting all the good you can out of life as it goes."² This is perfectly true; but a better and clearer definition is that frogs correspond to scepticism about the things of thought, and toads to scepticism about the things of life. Worcester groups the firs and spruces, on account of their marked stratification, under the general correspondence of the wisdom of orderly subordination³; but while the hemlock corre-

¹ p. 40.² p. 162.³ *Plants of the Bible*, p. 113.

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sponds to the wisdom of subordinate co-operation with a superior head, the spruce corresponds to the wisdom of organizing subordinates in such a way as to produce the most efficient service, and the fir tree (*Abies balsamea*) corresponds to the wisdom of perceiving the relationship between natural and spiritual qualities. Worcester states the correspondence of the laurel or bay tree (*Laurus nobilis*) as the "understanding of the joys arising from the nobler motives and inspirations"¹; but, definitely stated, the bay or laurel corresponds to the wisdom of the true interpretation of musical compositions, and hence we can readily understand why in Grecian mythology crowns of laurel were worn by Polyhymnia, the Muse of Sacred Song. The approximateness and inexactness of some of Worcester's work is shown also in his book, *Physiological Correspondences*, which, while of great value in its general outlines, gives the exact correspondences in only a few cases.

The third method of studying the correspondences of nature consists in obtaining an exact idea of an object through observation of its form in general and in essential detail, and then sublimating this mental image into the inner mind, holding it vividly there, with the mind thrown into the form of the image, until the correspondence is recognized from the state of mind so induced or from the thoughts and feelings that then arise in the mind. Inasmuch as the thoughts

¹ *Plants of the Bible*, p. 146.

and affections of the mind are merely variations of form and state,¹ it is evident that when the mind is thrown into a certain form it will think and feel accordingly. This mental process is represented geographically by the Caspian Sea, which corresponds to the faculty of forming accurate mental images of outward objects,² and the clouds formed above this sea are in the highest sense the correspondences obtained by this method. Although perhaps the most difficult, the third method is the most perfect of all the methods for studying the correspondences of nature; for it gives exceedingly definite and exact results, and it has by far the widest scope, as the correspondence of everything, the essential features of which are visible to the eye, can be ascertained by this method, and even objects which are too minute or too distant to be viewed in sufficient detail by the naked eye will often yield up their correspondential secrets through the aid of the microscope and telescope. But as this method is liable to error on account of the intense concentration required for its operation, whatever function is known of an object should be compared with the correspondence obtained, in order to test the result; for it is often the case that, although there is not sufficient knowledge about an object upon which to base its correspondence, there are usually

¹ *Divine Providence*, 195, 279; *Divine Love and Wisdom*, 42, 291; *Heavenly Arcana*, 3726.

² Kip, *Psychology of the Nations*, pp. 55, 56.

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a few facts known in regard to it that will serve to corroborate the correspondence obtained by this method. Moreover the correspondence so ascertained can be confirmed by studying the correspondence of the separate parts to see whether their correspondences agree with the correspondence of the whole. In the use of this method, whatever cannot be seen by the eye itself should be studied from photographs; and if maps and drawings are used, they must be thoroughly accurate.

It seems strange that neither Swedenborg nor Worcester used this third method of studying correspondences, yet such is the case; and hence many of the correspondences given by them are only general and approximate, for the real and definite correspondences of many of the objects of which they treated were beyond the reach of the methods they employed.

All the above methods of studying the correspondences of nature come into use in studying the correspondences of the Bible, because many natural objects are mentioned therein; but the mental processes involved in the study of the correspondences of the spiritual sense of the Bible are quite different from the others. As stated above, the Bible in its literal sense is represented by the Great Lakes of North America, and its spiritual meaning is represented by the clouds formed therefrom.

A circumstance which increases the difficulty of

interpreting truly the spiritual sense of the Bible is that the correspondences of nature often have a general or an applied meaning in the Bible which is different from their specific and intrinsic meaning. For instance, the seven cities of Asia Minor spoken of in the Apocalypse correspond intrinsically to several different aspects of the faculty of conscience; but in the Bible, probably on account of some peculiar character of the inhabitants at the time the Apocalypse was written, they are employed to represent the seven different types of humanity in the church. Again, the cow and ox in themselves correspond to the love of being helpful, but in the Bible they seem often to mean only mere natural affection.¹ The same is true in a number of other instances. In spite of such general and applied meanings, however, it is necessary to know the correspondences of nature as they are in themselves, in order to interpret truly and definitely the correspondences of the Bible; for in many cases the correspondences of the Bible have no different adapted meaning, and even when they have an adapted or general meaning this meaning is often founded on some characteristic trait that is in harmony with the intrinsic correspondence and is often easily recognized through its means.

It is evident, therefore, that the study of the

¹ This is the correspondence given by Swedenborg, whose scriptural interpretations are nearly always based on the general correspondences of objects.

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spiritual sense of the Bible necessitates the use of all three of the above methods, in order to gain the most complete and most accurate results; but it is something quite different from them, and in large measure it depends for its successful prosecution on an acknowledgment of the Lord's divinity, a knowledge of true doctrine, goodness of life, an extensive acquaintance with matters relating to the literal sense of the Bible, and a mind filled with the Lord's wisdom and not with the darkness that springs from self.

THE CORRESPONDENCE OF QUARTERS AND NUMBERS

SWEDENBORG compares the four quarters of the compass to the four yearly seasons of spring, summer, autumn, and winter¹; and as these seasons correspond respectively to feeling, thought, knowledge, and expression whether in words or deeds, it is evident that the four quarters correspond to similar things. Hence the west corresponds to feeling, and also to concrete things, for feeling produces the concrete; the south corresponds to thought, whether intellectual or emotional; the north corresponds to knowledge; and the east corresponds to expression in words or outward action. The east corresponds also to what is abstract; for as feeling produces the concrete and individual, so the absence of feeling seems to produce the abstract and general.

As to the general correspondence of the different quarters, we are told that the west denotes good as yet obscure, thus good in its commencement, the east good which is lucid and thus perfect, the north truth as yet in obscurity, and the south truth in the light.* Hence good or feeling in its

¹ *Heavenly Arcana*, 3708.

* *Idem*, 3708; *Heaven and Hell*, 148.

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origin is signified by the west; and because perception springs from feeling, therefore the west also signifies perception, and there is perception both of what is good and of what is true, or emotional and intellectual perception. Good or feeling when it comes forth from inward perception to outward act passes from relative inward obscurity to outward lucidity and ultimate completeness, and hence outward action corresponds to the east. But there is also an ultimation of intellectual feeling and intellectual perception, and this ultimation is not in actions but in written or spoken words; and consequently the east signifies also verbal expression. The south corresponds to truth in the light, because thought expands and develops the original perception, and so causes its trueness to be seen more clearly; whereas the north corresponds to the knowledge of what is good or true, and mere knowledge of a thing does not confer the enlightenment that thoughtful consideration affords. These significations of the four quarters are of course true only of the northern hemisphere of our earth; for the equator is, psychologically speaking, the real south, and south of the equator south becomes north, and north south.

The characteristics of the inhabitants of our earth are in a general way in accordance with the above meanings of the four quarters; for the inhabitants of the western hemisphere are the most emotional and perceptive, the inhabitants of

northern countries excel in knowledge, the inhabitants of lands toward the equatorial south tend to greater thoughtfulness, and the inhabitants of the far east are characterized by outward activity, which is the expression of inward emotion, and also by expression in words and manual dexterity, which is the ultimate of intellectual expression. For example, Russia, which occupies most of the northern part of Europe, corresponds to concrete knowledge, and Siberia, which occupies the northern portion of Asia, corresponds to abstract or philosophical knowledge; China, Korea, and Japan¹ represent the hands of the Greatest Man of our earth, and Australia, Tasmania, and New Zealand represent the feet; and the island of New Caledonia corresponds to fluency or volubility of language.

In the general geographical correspondences of our earth the western hemisphere corresponds to feeling, Europe and Africa correspond to thought, western Asia corresponds to knowledge, and extreme eastern Asia and Australia correspond to expression. It is plain that the west as the feeling quarter represents the western hemisphere, and that the east as the expression quarter represents far eastern Asia and Australia; and it therefore seems likely that the south as the thought quarter

¹ Korea as distinguished from Japan corresponds to attention to the teachings of books or written instruction as distinguished from oral instruction. There is the same distinction between Tasmania and New Zealand.

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represents Europe and Africa, and that the north as the knowledge quarter represents western Asia: but such a representation, in order to be perfectly reflected upon our earth, would necessitate that Europe and Africa should be situated along the equatorial south, and western Asia at the north. This arrangement, although true of Africa and Asia, does not exist in the case of Europe; but we must remember that these meanings of the four quarters, like nearly everything else that is treated in the aggregate and as a whole, are only general in their application, and cannot be applied to every detail. The problem is to establish the intrinsic meanings of the quarters as a whole, so that these quarters can be assigned their correct spiritual meaning in interpreting the numerous passages in the Bible where they are mentioned. As an example of the interpretation that becomes possible from this generalization of the meaning of quarters, take Ezekiel's plan for the reconstructed Jerusalem, where the three gates in the northern, eastern, southern, and western city walls¹ signify entrances through matter-of-fact, expressional, thoughtful, and emotional states of mind into the doctrine of the New-Church founded on the veneration of the Lord as the only God.

The divisions of countries from west to east represent the divisions of discrete degrees, whereas their divisions from south to north seem to represent what Swedenborg calls continuous degrees.

¹ Ezekiel xlviii., 30-34.

For instance, the maritime plain of Palestine, its central hill country, and the region east of the Jordan correspond to the three discrete degrees of thought, feeling, and knowledge; while the divisions into northern and southern kingdoms in the days of the ancient Jewish kings represented intellectual and emotional states in continuous degrees of the discrete degree of thought, for these kingdoms comprised mainly the central hill country of Palestine. So, too, the political division of Palestine in later times into the provinces of Judah, Samaria, and Galilee really represented the continuous degrees of feeling, thought, and knowledge in the discrete degree of thought. It is therefore possible that the west may represent emotional things and the east expressional things as to discrete degrees, and the south and north emotional and intellectual things as to continuous degrees; but this is not so satisfactory an explanation of the meaning of the four quarters, as such an arrangement would practically give only a western and an eastern quarter, divided into a southern and a northern half, whereas these quarters seem to be very distinct in the spiritual world. Moreover, the southern half in such an arrangement would denote what is emotional, and the northern half what is intellectual, like the right and the left side of the body; but Swedenborg assigns to both the south and the north an intellectual meaning, stating that they signify "truth in the light and truth in obscurity," and this

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definition would apply more properly to thought and knowledge, which are both intellectual. Besides, no successive states are involved in such meanings; and Swedenborg's comparisons of the quarters with the seasons of the year and the times of the day, which do imply successive states, seem to necessitate successive meanings for the four quarters.

In consequence of the above correspondences assigned to the four quarters, the west must represent the cerebellum as the seat of the feelings, the south the middle part of the cerebrum as the seat of thought, especially concrete thought, and the north and east the frontal cerebrum as the seat of knowledge and expression. If this general application is true, then the flow of life must be from west to east, because the flow of man's life is from the will into the understanding; but Swedenborg states that in heaven the flow of life is from the east into the west, because the Lord as the sun of heaven appears in the east, and "in the spiritual world all distance from the Lord is in the measure of the reception of good and truth from Him."¹ This statement seems contradictory to the above theory; but quarters in the spiritual world are different from quarters in our world,² and although the flow of the Lord's life into heaven may be from east to west, the flow of man's own life is probably from west to east, as

¹ *Apocalypse Explained*, 422¹.

² *Ibid.*; *Heavenly Arcana*, 9648; *Heaven and Hell*, 141, 142.

the west certainly represents the will as the seat of the feelings.

Again, Swedenborg says that those who dwell at the east in heaven are more interior than those who dwell in the west,¹ doubtless because they are nearer to the Lord; but so far as our world is concerned, mere nearness to the sun does not cause greater interiority, because although the sun of our planetary system represents the Lord as He appears to its inhabitants, yet the planets Mercury and Venus, which are the nearest to the sun, correspond to the inner and the outer memory, which are relatively external faculties, while Saturn, which is much farther away from the sun, corresponds to the nobler faculty of the reason. Moreover, although the ancient Jewish temple faced toward the east, its most holy place was not at the eastern, but at the western end of the temple; and as the most holy place represented a state of worship in the inmost emotional mind, and also in the celestial mind,² it is evident that the west must represent the emotional mind, which is the most interior part of the whole mind. If there is any relationship between quarters in this world and quarters in heaven, it is difficult to reconcile this statement of Swedenborg with the known facts; but this relative interiority of the east of heaven may be occasioned by the fact that the angels from the Most Ancient Church are probably

¹ *Apocalypse Explained*, 422¹.

² *Doctrine of Sacred Scripture*, 46; *Heavenly Arcana*, 9680, 10129.

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in that quarter, and therefore the east will remain more interior than the west, so far as the heaven formed from our earth is concerned, until mankind again becomes celestial, and the western quarter of our heaven is peopled with celestial men from our western hemisphere.

In dealing with the correspondence of numbers, it is not the aim of this essay to give a summary or amplification of what Swedenborg teaches on this theme, but to present some aspects of the subject of which he has not treated.

In general there are four things proper to man's mind, feeling, thought, knowledge, and expression either in words or deeds. Consequently the number one signifies feeling and also perception, two signifies thought, three signifies knowledge, and four signifies expression; but on account of the close connection between knowledge and expression these two and their numbers may be grouped together, thus making a triple instead of a quadruple series, wherein one corresponds to feeling, two to thought, and three to knowledge and expression combined. The above four elements, treated as a quadruple series, can be illustrated by the four fingers of the hand, which correspond in general to the faculty of giving attention to oral instruction on inward subjects; for the forefinger corresponds to emotional and perceptive attention, the middle finger to thoughtful attention, the ring finger to matter-of-fact attention, and the little finger to attention to the very words

of a statement. There are also three joints to each finger, and these correspond to the emotional, thoughtful, and cognizant elements of each of the four kinds of attention to inward subjects. In these twelve divisions of the fingers can be seen the significations of the component parts of the number twelve, which signifies all things.

But there is also a decimal computation of numbers by tens, and in this system of computation the cognizant and expressional significations of the numbers three and four are combined into the signification of the number three as knowledge. Hence one signifies emotional feeling and perception, two signifies emotional thought, three signifies emotional knowledge, four signifies thoughtful feeling, five signifies thoughtful thought, six signifies thoughtful knowledge, seven signifies cognizant feeling, eight signifies cognizant thought, nine signifies cognizant knowledge, and ten signifies the ultimate expression of all these elements. A series of one or more hundreds would have a similar significance, the first thirty being appropriate to feeling, the second thirty to thought, the third thirty to knowledge, and the remaining ten to the ultimate expression of the preceding periods. The years of our twentieth century, beginning with 1901, have such a correspondential meaning. It is easy to understand, therefore, why the number ten as well as the number twelve signifies all things and what is complete; for in a decimal computation ten is the ultimate expres-

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sion and containant of all the nine preceding numbers.

The above correspondences are the most central and primary significations of numbers; but they are by no means all their significations, for Swedenborg gives numerous other meanings. For instance, he states that five corresponds to a little or some, seven to what is holy, ten to remains, forty to temptations, and so on. These are derivative and applied correspondences, the reasons for which are not always manifest.

The problem whether the central and primary or the derivative and applied signification of a number is to be used in interpreting Biblical passages where numbers occur must be determined by ascertaining which signification fits the passage better and gives the clearer meaning.

Although the general correspondences of numbers given by Swedenborg do not as a rule conflict with the particular correspondences stated above, there is one case in which they do not seem to harmonize; for Swedenborg states that two is predicated of good,¹ whereas the signification of two as given above is thought, and thought has reference to truth more than to good. But Swedenborg also says that "one is predicated of good"²; and if the first number of a pair signifies good, the second must signify truth. It is difficult to reconcile these two statements of Swedenborg

¹ *Apocalypse Revealed*, 447; *Apocalypse Explained*, 430, 532⁶.

² *Idem*, 374.²

that both one and two correspond to good; and it must be concluded that, although the central and primary meanings of one and two are respectively feeling and thought, or good and truth, these meanings may be reversed in certain passages in the Word where truth is prominently treated of. Thus, faith alone is the meaning of the first-born of Egypt who died in the plague, and by the one talent of silver which the servant hid in the earth.¹ Moreover, as compared with three, which signifies knowledge or truth, two would signify good; for thought, especially concrete thought, partakes both of feeling and knowledge, being as it were intermediate between them; and Swedenborg several times states that three signifies truth, and two good.²

¹ *Heavenly Arcana*, 7778, 5291.

² *Apocalypse Revealed*, 245; *Apocalypse Explained*, 411¹⁶, 532¹.

THE BOOK OF JONAH

THE book of Jonah is evidently not history, but parable. Its unhistorical character is apparent from its very free use of the supernatural element, such as the miraculous preservation of Jonah for several days within the great fish, the magical growth of the gourd, and the marvelous conversion of the entire city of Nineveh after one day's reluctant preaching by the prophet. The purpose of the book was doubtless to point out, by an allegorical tale, the unworthiness of the attitude of excessive hostility and self-exalted exclusiveness on the part of the Jews toward the neighboring Gentile nations. This modern view of the book of Jonah is confirmed by Swedenborg, who states that Nineveh signifies the Gentiles, and that Jonah is the Jewish nation, who were commanded to preach the Word to the surrounding nations, but refused to do so, and treasured it up solely among themselves.¹

The word "Jonah" in the original Hebrew signifies a dove; and as a dove corresponds to marriage love in the highest degree,² therefore Jonah

¹ *Brief Exposition of the Psalms and Prophets*, p. 102.

² *Marriage Love*, 270; Worcester, *Animals of the Bible*, pp. 203-209.

represents the Jewish Church in its wifely relation to Jehovah, by virtue of which it receives, thinks over, knows, and gives expression to the truths of the Bible. "Amittai" signifies truth and faithfulness; and hence Jonah as the son of Amittai represents the marriage relation between the Jewish Church and Jehovah, resulting from their affection for the divine truth and faithfulness to its teachings. As a church exists through its marriage with God, therefore Jonah represents the church itself rather than attributes of God, which are represented by the other prophetic books, Isaiah representing the salvation of God, Ezekiel His mighty power, and so on. But this marriage relation of the Jewish Church to Jehovah became perverted by their self-intelligent naturalism and self-exaltation, because the Jews wished to keep the truths of the Bible exclusively to themselves, and were unwilling to teach them for the salvation of other nations, and even what they did communicate they perverted by their self-love.

Nineveh, as located in ancient Assyria, corresponds to some special part of the reasoning faculty¹; but it may be taken generally to denote the Gentiles who are in rational states of mind.

Upon the refusal of Jonah to preach against the

¹ Kip, *Psychology of the Nations*, p. 57. According to Swedenborg, Nineveh signifies falsities from the fallacies of the senses in the obscurity of an unenlightened understanding, and from ignorance, which falsities arise through reasoning concerning goods and truths of faith (*Heavenly Arcana*, 1188).

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evils of the Gentiles, because he feared that Jehovah would not destroy them in case they repented, and so his self-love would be wounded, and his indignation aroused because the foes of the Jews were not exterminated, it is related that he went down to Joppa; and this represents a going down from an interior to an exterior state of veneration, for Palestine corresponds to veneration.¹

Tarshish seems to have been an ancient town or district in the modern country of Spain; and as Spain corresponds to the faculty of self-esteem,² Tarshish corresponds to some special province of this faculty, but it seems to be taken generally to describe the state of self-esteem and self-love in which the Jewish Church sought to take refuge when they refused to proclaim Jehovah's message to the heathen, and fled from the inward reverence and service which are His due.

The ship in which Jonah took passage is an intellectual state of mind, fitted by interior and exterior thoughts, which are the sails and oars of the ship, to enter intellectually into many different states of mind, and so to communicate knowledge to others: and the sailors are those who contribute to such intellectual entering into the states of others, and communicating and receiving knowledge, which is the cargo received and discharged by the ship at the ports it visits. By the naturalistic ideas of such a state of outward intellectuality,

¹ *Idem*, p. 63.

² *Idem*, p. 118.

attended with much self-esteem because of its perverted knowledge of particular passages of the Word, (for this ship was going to Tarshish over the Mediterranean Sea, and the Mediterranean corresponds to the knowledge of particulars), the Jewish Church sought to justify itself in repudiating its true mission of teaching the Word to other nations.

The ancient Jews believed that they alone were the chosen people of Jehovah, and that all other nations were vile and worthless, and fit only to be their subjects and slaves; and when such ideas, confirmed by numerous passages from the Word, were brought into contact with the ideas of the ancient Gentile nations, they must have caused a storm of indignant protest and impassioned reasoning against the whole Word. Such a storm is represented by the mighty tempest in the sea, spoken of in Jonah. But a rejection of the Word by the Gentiles meant a rejection of the divine truth itself, which could not but be attended by the destruction of all intelligent thinking and the loss of spiritual life itself. In fear of this catastrophe the intelligent Gentiles¹ sought the help of their religious beliefs, which is meant by every

¹ As the sailors represent the Gentiles who were in intellectual states of mind, therefore they and their shipmaster, or ruling principle, represent the intelligent Gentiles. These sailors were no doubt Phoenicians, and as such they represent those who have the knowledge of symbols or correspondences; but probably no such specific meaning is intended in the text, as the nationality of the sailors is not mentioned.

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man calling unto his god; and they sacrificed many of their own ideas as to what is good and true in order to lessen the conflict in their minds between the Jewish teachings and their own views, which is meant by their casting forth the wares that were in the ship into the sea, to lighten it to them. To the terrible mental disturbance and temptation on the part of the intelligent Gentiles, the Jews, like Jonah asleep in the innermost parts of the ship, were supremely indifferent, as they were confident as to the truth of their own ideas. After appealing to the Jews for religious aid in their perplexity, the intelligent Gentiles were led to perceive that the Jews had falsified the Word through their self-exalting naturalism. This is meant by the appeal of the shipmaster to Jonah to call upon his God, by the sailors casting lots, by the lot falling upon Jonah, and by their inquiring the occupation, country, and nationality of Jonah.

The intelligent Gentiles then made strenuous efforts, by hard exterior thinking, to reconcile their own views with those of the Jewish Church, which is meant by their rowing hard to reach the land, but the attempt was in vain; and as their uncertainty and perplexity only became greater, they prayed to Jehovah that they might not spiritually perish because of the repudiation of the teachings of the Jews, and that they might not be guilty of rejecting the truth itself, but that this repudiation might be in accordance with the divine

will. Then they repudiated the false doctrines of the Jewish Church as the product of a perverse naturalism, which is meant by their casting Jonah into the sea, and so they were saved from their overwhelming perplexities. The intelligent Gentiles then revered Jehovah and worshipped Him.

The great fish which Jehovah prepared to swallow Jonah probably typifies the captivity of the Jews at Babylon; for Jeremiah, speaking of the Babylonian captivity, uses similar imagery. "Nebuchadnezzar the king of Babylon hath devoured me, he hath crushed me, he hath made me an empty vessel, he hath swallowed me up like a monster, he hath filled his maw with my delicacies-. . . I will do judgment upon Bel in Babylon, and I will bring forth out of his mouth that which he hath swallowed up"¹; and, spiritually, the dire experiences of Jonah in the belly of the great fish find their truest counterpart, so far as the Jewish Church is concerned, in their religious experiences during that captivity.

The spiritual meaning of the great fish is the self-intelligent, naturalistic way of thinking into which the Jewish Church fell in consequence of their self-exaltation, which self-exaltation is signified by the Babylonian captivity. The three days and three nights spent by Jonah in the fish signify the entire period of that captivity. The sea into which Jonah was cast corresponds to mere naturalism; but as it was the Mediterranean

¹ li., 34, 44.

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Sea, it may be taken more specifically to represent the naturalism that arises from the particular facts of natural knowledge. Swedenborg explains the second chapter of the book of Jonah with reference to the Lord's combats with the hells and His most grievous temptations, stating that the three days and nights during which Jonah was in the bowels of the fish signify the whole duration of the combat with the hells.¹ Of course the entire Word has reference to the Lord, who alone fulfilled it completely; but as the other chapters of Jonah apply to the states of the Jewish Church, consistent interpretation requires a similar application of the second chapter. Explained from this standpoint, the second chapter of Jonah describes the descent of the ancient Jewish Church into the lowest depths of self-intelligent naturalism and self-exalting evils, from which they were saved only by Jehovah's power and mercy exerted in answer to their supplications.

The general meaning of the third and fourth chapters of the book of Jonah is as follows. Cured somewhat of their self-exaltation by the humiliating conditions and direful inward experiences of the Babylonian captivity, the Jews, like Jonah vomited out of the great fish, were brought forth from Babylon and again bidden to preach the truth of the Word to the Gentiles in rational states of mind. So the Jewish Church put on a higher

¹ *Brief Exposition of the Psalms and Prophets*, p. 103; *Apocalypse Explained*, 538b¹¹.

state of mind, and went to preach the Word to the Gentiles. Now the doctrines of the Gentiles were very extensive, and were well developed as to what is good and true and right; yet when they were taught from the Word as to what is really good, and told that if they persisted in their evil ways of living their spiritual life and teachings would, after a period of great temptations, be completely destroyed, the rational Gentiles believed the Word of God, and repented all of them in sorrow and self-denial. The leading powers among the rationally minded Gentiles rose out of their old ruling falsities, discarded their old ideas and expressions, and grieved in spirit, acknowledging their sinfulness; and a proclamation was made by the leading powers that the people should not confirm, by spiritual or natural considerations, their old ideas, but should seek God earnestly and in sorrow of heart; all turning from their evil and perverted ways, in the hope that they might be saved from spiritual destruction. Then God saw that they had repented and turned from their evil ways, and He saved them from the impending destruction. But the Jewish Church was very angry because salvation was extended to the Gentiles, and complained bitterly to Jehovah on that account.

The prophet Jonah went out to the east of the city, because the east corresponds to expression, and he wished to see what would become of the Gentiles and their doctrines according to his

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prophetic utterance. The booth he made him signifies his expectant state of mind on this occasion, in which he rested and found protection.

The gourd which came up over him seems to represent his teaching of the Word as applied to the Gentile nations, which delivered him, and the Jewish Church represented by him, from their evil self-love; and the worm which smote the gourd seems to represent their selfish exclusiveness and vindictiveness, which destroyed all the good of that teaching so far as they themselves were concerned.¹ When this good teaching was so destroyed by their selfishness, they became a prey to their own hateful thoughts toward other nations and to their own intolerable self-love.²

The lesson is then inculcated that if they felt badly at the loss of protection from evil which their obedient teaching of the Word afforded them, which indeed had been the Lord's work in them and not their own, and which arose merely in connection with a transient occasion, how much more should the Lord pity Gentile nations who are in all varieties of good inward and outward states, even though they may have great ignorance of the real truth.

¹ Swedenborg, however, interprets the gourd as meaning the evil of self-love in the Jewish Church, and the worm as the destruction of this evil and its falsity (*Apocalypse Explained*, 401³⁶).

² Their false and hateful thoughts are the sultry or scorching east wind, and their intolerable self-love is the sun that beat upon Jonah (*Ibidem*).

The above is a brief outline of the general spiritual meaning of the book of Jonah. But this interpretation refers only to the Jewish Church of the past; is there to be a period in the future of the Christian Church when it will need to pay special heed to the teachings of this book? The Christian Church is destined to fall a prey to the same self-intelligence and self-exaltation that led to the Jewish Church becoming captive to Babylon; and although the evil use of the truths of the Bible for the purpose of exalting one's self over others may not take the same form it did with the Jewish Church of old, who were unwilling even to communicate these truths to others, it is certain that some form of using the holy truths of the Bible for their own exaltation and glory will arise in the Christian Church at the time of its complete end. From the depths of the infernal evils and falsities into which the Christian Church will then be cast, a remnant of them who earnestly seek and worship the Lord alone will be saved, and will be brought by Him into His New Church which He has provided for His followers when the Christian Church ceases to be. Then this remnant of the Christian Church, purified from the evils and falsities of self-exaltation, will, like Jonah delivered from the depths of the sea, learn new lessons of mercy and charity toward all.

It seems likely, also, that as the Gentile sailors cast Jonah into the sea because he represented a falsified church, so the falsified Christianity of the

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future Christian Church will be repudiated by the intelligent Gentile nations of the world, who will then become converted to the true worship of the Lord in the New Church. A similar conversion to the New Church of the Gentiles who are in more interior and rational states of mind seems to be represented by the conversion of the Ninevites in consequence of the true preaching of the Word.

The Lord gave it as a sign to the Jews that as Jonah was three days and three nights in the belly of the sea-monster, so should He be three days and three nights in the heart of the earth.¹ The most obvious application of these words is to the Lord's burial and resurrection, and the complete glorification of His divine humanity²; but may they not also apply to the period during which the acknowledgment of the Lord's divinity lies rejected within the perverse naturalism of the Jewish Church, which period will last until the dormant spiritual effects of the Babylonian captivity are erased from their mind and heart? Jonah signifies the Jewish Church in its marriage with Jehovah, which is likewise the relation of the Lord's divine humanity to Jehovah. Indeed, when the Holy Spirit descended upon Jesus at His baptism it assumed the form of a dove, which is the meaning of the word Jonah. The only convincing sign that the Lord could give to the

¹ Matthew xii., 39, 40.

² *Apocalypse Explained*, 706.

Jewish Church that would lead them to believe in His messiahship and divinity is the sign of His complete rejection through their self-intelligent and self-exalting naturalism, and their subsequent acceptance of His claims when these evils and falsities have been removed from their hearts. Only then can they acknowledge His supreme and sole divinity.

The same statement is true of the Christian Church, which has never believed in the Lord's complete divinity,¹ and will not do so until it casts aside its self-exalting naturalism.

¹ *Apocalypse Revealed*, 589; *Apocalypse Explained*, 807.

THE DURATION OF THE HUMAN RACE UPON THIS EARTH

THERE are sufficient data to determine with reasonable accuracy how long the present human race will continue to exist upon our planet.

The exact time of the first emergence of distinctly human life on this earth is a matter of dispute at present; but recent investigations seem to justify its location at an earlier date than looked probable a few years since, and the period of 10,000 years ago, suggested in the *Phases of the Church Universal* as a conservative date for the first appearance of mankind on this globe must be abandoned for an earlier and indeterminate time. But whether the beginning of human life was 10,000 or 100,000 or more years ago, it is evident that the inhabitants of the Old Stone Age were comparatively few in number, because they did not practice agriculture but lived exclusively by hunting and fishing, and hence their food supply was limited. With the appearance of man upon earth the previous fauna and flora underwent great changes; for with the creation of men, who after death became spirits and angels, an inflow of life from the other world into forms corresponding to human affections and thoughts first

became possible. The animal and plant life which existed on earth before man's arrival must have been expressions of the Divine life itself; for human life did not yet exist in the heavens, at least so far as spirits from our planet are concerned, and consequently no influx from the other world into animal and plant forms corresponding to human affections and thoughts was possible. Yet the existence of these forms is dependent upon such influx.

The shapes and appearance of the animals existing before man seem exceedingly strange and uncouth to us; but is it unlikely that the forms of human affections appear equally strange and uncouth to the Divine mind? For we must remember that the wholeness and unity of the Divine life is in mankind separated into seven different and distinct types,¹ and that animals existing from human spheres are likewise divided into seven distinct types, and hence exhibit the same limitations and specializations that are peculiar to humanity.

The creation before man, then, was an image and a reflection of the Divine life and mind; but we find in the correspondences of our earth, faculties which could not have place in the Divine mind. For instance, the United States corresponds to love to God, and Canada to love toward the neighbor; but God could not have a love to God, for this would be a love of Himself,

¹ See Chapter on the Seven Types of Humanity.

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neither could he have a love for the neighbor, because none existed before man was created. It is likely, therefore, that the creation before man was an image of the Divine humanity, that is, of the Divine as projected into the ultimate and human plane, which the Lord became when He was glorified. It is the incomparable grandeur and glory of the Divine humanity, reflected in the world and universe, as it was conceived by the mind of God before creation, that seems to be referred to by the Lord in His words: "O Father, glorify Thou Me with Thine own self with the glory which I had with Thee before the world was."¹ But the creation as representative of the Divine humanity seems to include only the suns of the universe and the animals and plants which existed before man upon the earths. The earths themselves must represent the faculties of the strictly human mind, because the suns correspond to the different attributes or elements in God.

It was shown in the book, *Phases of the Church Universal*, that the Most Ancient Church began about 5600 B.C. at the time of the commencement of the Neolithic Age,² and that the period from earliest humanity to 5600 B.C. represented the embryonic period in the life of the race and the individual. It was also shown there that after

¹ John xvii., 5.

² The beginning of the Neolithic Age is given by H. F. Osborn as between 7,000 and 10,000 years ago (*Men of the Old Stone Age*, p. 493).

5600 B.C., through three distinct periods of about 2300 years each, the human race reached its lowest and most outward stage of development about the year 1300 A.D., and that since that year the race is returning through its ancient states with at least twice the rapidity with which it originally passed through them. If we add 1300 years to 5600 years, we get 6900 years as the whole time that it took the race to advance from the beginning of its celestial period to its lowest and most complete outward development; and if, as the race is returning through this whole period in half the time it took to traverse it at first, we add half of 6900 years to 1300 A.D., we arrive at the year 4750 A.D. as an approximate date when the human race on this earth will complete its journey from the beginning of the celestial state of the Most Ancient Church, which was coincident with the commencement of the New Stone Age, to the conclusion of the new celestial state of mankind which still lies in the future. In fact, as mankind seem to be returning through their ancient states even more rapidly than twice as fast, the time may come considerably before this estimated date. Having arrived at an approximate date for the conclusion of the world's future celestial state, the next problem to solve is how long afterward the human race will continue to exist. The first beginning of truly human life is variously estimated at from 25,000 to 500,000 years ago; and in the absence of conclusive evi-

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dence to the contrary the probabilities favor a shorter rather than a longer date, because the appropriate development of the race should not have an embryonic stage which is out of all proportion to its subsequent development. The human race of the future will probably pass through a final phase of senility and decline which will be a return of the embryonic Old Stone Age. How long such a future phase will last it is difficult to say, as there are at present no means of knowing how numerous were the members of the Old Stone Age, nor just how long this age continued; but with the present large population of the world, it does not seem likely that mankind's future phase of dotage and decay can last for more than a very few thousand years after 4750 A.D.

It is evident that the inhabitants of this earth must sooner or later become extinct; for the life of the race is like that of an individual, and it must pass through all the stages of individual life, the final stage of which is old age, dotage, and decay. This stage, which precedes dissolution, is the return in old age of the embryonic stage of earliest life, and completes the successive links in the chain of human existence.

Another argument against the perpetual duration of the human race on our planet is the necessity for proportion in the form of the Greatest Man in which the angels from our planet are arranged. The race passes through three stages of celestial, spiritual, and natural growth both in

downward and in upward progression, and it cannot remain indefinitely in any one of these stages without disturbing and destroying the proportions of all the other stages, and thereby distorting the human form in which the heaven formed from the inhabitants of our earth exists, and which indeed corresponds to these three divisions of celestial, spiritual, and natural. It is certain that the progression of the human race will continue on this earth until the church as a whole becomes celestial again; but the church cannot continue indefinitely as celestial without distorting the proportions between the different heavens formed from our planet. This would be like placing a gigantic head upon a most diminutive body, so that all proportion and consequent harmony between the several parts would be destroyed.

It is possible, of course, that after the extinction of the present race a new human race may be created upon this earth, but this is not likely. So far as the past is concerned, archæological evidence proves the existence, in unbroken sequence, of only one human race; and although we know nothing of the future, there is one consideration which strongly opposes the possibility of a new human race upon this earth. The suns of the universe are surrounded by inhabited planets, and these planets correspond to the faculties of the human mind. But the faculties of the human mind are limited in number; certainly there are no more than a thousand of them, and probably five hun-

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dred would be a very liberal estimate. There is of course an infinitude of affections and thoughts and knowledges in the mind; but these are represented by the animals, plants, and minerals of the earths, and not by the earths themselves. The human faculties represented in the brain and in the body are comparatively few, as may be seen by their more or less complete enumeration in the books, *Psychology of the Nations* and *The Mind and the Body*. Now, there are hundreds of millions of known suns, each probably the center of one or more planets. The sun of our system has a considerable number of planets, which represent the faculties of inward memory, outward memory, the establishment of truth beyond question,¹ the reason, the intermediate region between what is intellectual and what is emotional, and so on, besides other planets, the correspondences of which are unknown. If, therefore, there are only five hundred mental faculties to be represented by the various earths, what is the reason for the existence of hundreds of millions of suns and an unknown number of planets? The reason evidently is that terrestrial homes may be provided for every variety of the human race to eternity, and that after one race has lived its total life upon any one earth another new race will be created upon another earth corresponding to the same mental faculty.

Astronomy teaches us that suns are created,

¹ *The Mind and the Body*, pp. 30-32.

grow old, and become extinct; and as this is a well established law, it effectually disproves the idea that a human race will live eternally upon any one planet, for when its sun dies out the tributary system of planets cannot possibly sustain human life.

THE MENTAL HEALING OF PHYSICAL DISEASES

THE healing of mental ailments by mental means is not considered in this essay, as it is a subject that belongs properly to the domain of scientific medical research, and not to the field of spiritual therapeutics. The present essay treats only of the mental healing of physical diseases through a knowledge of their correspondences.

Swedenborg states that all diseases have their origin in evils and falsities of the mind, which vitiate the blood and cause diseases.¹ His teaching also is that the evils and falsities in our own minds are what cause our diseases, and not the general sphere of evils and falsities from the other world, as is evident from the following quotation in regard to the causes of sores and leprosy:

“A sore signifies these things because the sores of the body arise from a corrupt state of the blood, or some other interior malignity. It is the same with the sores meant in the spiritual sense; these arise from lusts and their enjoyments, which are the interior causes. The evil itself, which is signified by a sore, and appears as an enjoyment

¹ *Heavenly Arcana*, 5726, 6502, 8364; *Spiritual Diary*, 4592.

in the externals, conceals within in itself the lusts from which it arises and of which it is made up. . . . Nor is anything else signified by the sore with blains breaking out on man and on beast in Egypt (Exodus 8-11); for the miracles done there signified the evils and falsities in which they were. And because the Jewish nation was in the profanation of the Word, and this is signified by leprosy, therefore they had leprosy not only in their flesh, but also in their garments, houses, and vessels; and the kinds of profanation are signified by the various evils of leprosy, which were tumors, ulcerous tumors, white and red spots, abscesses, burnings, eruptions, scurfs, etc. (Lev. xiii., 1 to the end)."¹ This is true of all ailments that can strictly be called diseases; but there are many illnesses which come from purely natural causes and are not produced by mental perversions; for instance, undue exposure to cold weather will produce colds of various kinds, prolonged overwork or over-activity will cause nervous prostration, and accidents beyond the control of the sufferer and work at certain trades bring many ailments in their train. Such illnesses are produced by natural causes, and not by evils and disorders in the mind; and they must be cured by the natural means known to medicine and surgery. It is also a question, which only careful investigation can answer, how far the body can have diseases of its own not springing from the

¹ *Apocalypse Revealed*, 678; *Apocalypse Explained*, 962.

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mind, but caused by poisonous elements being injected into it, and also whether in the case of epidemics, contagious diseases like scarlet fever, diphtheria, and measles, all of which correspond to mental perversions, these may not attack the body alone without having been produced by evils of the mind. It certainly seems that contagious diseases, through the spread of disease germs from the original sufferer, can attack the body of another person and produce disease in him through natural causes alone, without the disease having originated in the perversities of his own mind. Take, for instance, an epidemic of yellow fever. In such an epidemic nearly all the patients have contracted the disease through the bite of a certain species of mosquito which has previously sucked the blood of another yellow fever victim; and if no such mosquito had bitten these persons, they would not have contracted the disease. This seems to show conclusively that the body can contract diseases from others independently of the mind itself. In the case of contagious diseases, therefore, it is by no means always certain that because a person suffers from a disease of this nature he has caused it by evils in his own mind. However this may be, it is unquestionably true that in a majority of cases the diseases which bring suffering and death to the individual spring from the evils and disorders that exist in his own mind. On the other hand, all evil does not cause disease; for the worst evils,

such as the non-acknowledgment of God, the love of self and the world, do not cause physical ailments, but they destroy the interiors of the soul. Therefore physical diseases are the expression of exterior evils only; and hence they may be incurred by the good as well as the wicked, for every one has some external evils adhering to him. Such destruction of the interiors of the soul is well described in Drummond's *Natural Law in the Spiritual World*:

"Degeneration in the spiritual sphere involves primarily the impairing of the faculties of salvation and ultimately the loss of them. It really means that the very soul itself becomes piecemeal destroyed until the very capacity for God and righteousness is gone. The soul, in its highest sense, is a vast capacity for God. It is like a curious chamber added on to being, and somehow involving being, a chamber with elastic and contractile walls, which can be expanded, with God as its guest, illimitably, but which without God shrinks and shrivels until every vestige of the Divine is gone, and God's image is left without God's spirit. One cannot call what is left a soul; it is a shrunken, useless organ, a capacity sentenced to death by disuse, which droops as a withered hand by the side, and cumbrous nature like a rotted branch."

But the mere knowledge that diseases are caused by evils and falsities does not enable us to cure such diseases. To endeavor to do this by such

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mere knowledge would bring us into the methods of Christian Science, which, admitting that diseases are mental perversions, attempts to heal them through mental means, while the individual still persists in his unrepented-of evils which cause the diseases. Such a cure would be miraculous; and as miracles do not occur at the present day, Christian Science as a practicable means of curing diseases is a failure. What is absolutely needed is to know what every particular disease specifically corresponds to; and without such definite and specific knowledge, it is useless to attempt to cure physical diseases by mental means; for the mental perversions which cause diseases are usually cherished without our being conscious of what we are doing, and without such exact knowledge we would not know from what evil or false way it is necessary for us to desist. Beyond the general theory that physical diseases spring from mental evils, however, Swedenborg gives us but very few definite correspondences of particular diseases, and the few that he does give are not common states of mind in our days.¹ It is therefore the aim of the present essay to present the exact correspondences of a few widespread and incurable diseases which are a source of great suffering and manifold death to mankind, in order that such patients as believe in the spiritual origin of diseases may have the means of curing their diseases by desisting from the evils producing them.

¹ See *Heavenly Arcana*, 5188, 5717; *Spiritual Diary*, 1804.

In addition to the ailments springing from purely natural causes, there is also a class of diseases, which, although arising from spiritual causes, it is doubtful whether mental means would have much efficacy to cure. This is the class of so-called acute diseases, such as fevers of various kinds, pneumonia, and other acute diseases, which after a certain duration disappear of their own accord. These acute and self-limited diseases correspond to temporary outbursts of evil and falsity; and as the disease in its progress is the exact physical image of the mental perversion, it is difficult to see how the disease can be stopped before it has run out its course, which typifies the causal state of mind. For instance, in the case of chicken pox, which corresponds to excessive and unreasonable insistence on something being done, attended with an angry and fretful state of mind if it is not done, the intensity of the disease in the individual patient must reflect the intensity of the perverse state of mind that produced it, and the disease must image that state of mind in every particular before it passes away. Hence the repenting of such unreasonable and fretful insistence and desisting from it will prevent future occurrences of the disease, but it cannot help much a disease that is already in progress, because this is the effect of outbursts of unreasonable insistence in the past. While mental means may therefore be of some assistance in shortening the duration of the disease, it is evident that the most benefit

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to be derived from a knowledge of the correspondences of such diseases is in the way of prevention; for if it is known beforehand that certain perverse states of mind, even when occasionally and temporarily indulged in to excess, tend to produce certain diseases, the individual is warned against giving way to such outbursts, and so he can avoid the diseases entirely.

Although mental means may be of but little avail in healing acute illnesses, there is another class of diseases composed of the so-called chronic diseases, which can be cured by mental means; and as many chronic diseases are incurable by medical science, a wide field is open for the exercise of mental healing. These chronic diseases represent not occasional and temporary, but habitually perverse states of mind, and consequently they seldom disappear of their own accord. This class includes not only diseases, but also all morbid growths that are more or less permanent in their nature. For example, warts correspond to disparaging thoughts and remarks about others, made with more or less animus. If the original wart remains for a long time or if new warts arise, it shows a chronically disparaging state of mind; but the warts will soon disappear if these disparaging thoughts are put away. The same is true of goitre, which corresponds to an inflated idea of one's own importance.¹

Prominent among these chronic diseases are con-

¹ *The Mind and the Body*, p. 295.

sumption, diabetes, Bright's disease, and cancer, which cause terrible suffering and great loss of life to humanity. These and all other chronic diseases come from chronically perverse states of mind, and their duration and progress are brought about by new poison being continually infused into the body from disorderly mental states. These four important and widespread diseases will be especially treated of in this essay; and the main proof of the theories advanced in regard to their correspondences will be attained not by a mass of evidence collected in confirmation, but by the ability of the theories propounded to explain all the known facts of the diseases.

The disease of tuberculosis is caused by the presence of the tubercle bacillus in the body, the name tubercle being derived from the little lumps formed in the tissues by the bacillus. This parasitic bacillus may infest every organ and tissue of the body; but it most frequently attacks the lungs, lymphatic glands, bones, membranes, intestines, and liver.

The characteristic feature of tuberculosis is a breaking down and destruction of the tissues; hence the word "consumption" is applied to tuberculosis of the lungs. According to the most recent views, the presence and multiplication of the bacilli excite the growth of morbid cells from the normal cells of the tissue affected, and so form the tubercle, which at first consists of a collection of these morbid cells, the bacilli being scattered

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among the cells. In the next stage the cells forming the tubercle die, and assume an appearance something like cheese. As the disease progresses these cheesy tubercles soften and break down, forming abscesses which burst and leave ulcers, thus causing extensive destruction of tissue. In cases where the resisting power of the individual is great the progress of the disease is slow, and the destructive process is repaired by the formation of fibrous tissue, which in tuberculosis of the lungs may wholly replace the original tubercles or enclose what remains of them.

Tuberculosis is universal in its distribution, and is more destructive to the human race than any other disease. In the United States the ravages of pulmonary consumption are especially severe among the colored population, the death rate among negroes being nearly double that among whites. Although children are sometimes attacked by it, consumption is not a characteristic disease of childhood, the practical liability to it beginning from the fifteenth to the twentieth year; nor is it a disease of very old age. Very old people and young children are comparatively exempt from the disease. Consumption is generally more prevalent in cities than in the country; and fresh air and light are most important means to check its ravages. Life in the open air, plenty of sunshine, and good, nourishing food are powerful weapons for combating its destructive influence.

What is the mental cause and correspondence

of this terrible scourge of humanity, and can it be cured by mental means?

The tubercle bacillus which causes consumption corresponds to doubt; and as the lungs correspond to the reception of spiritual thoughts,¹ therefore the disease of consumption, which is tuberculosis of the lungs, corresponds to intellectual doubts in regard to spiritual truths. Such doubts may exist in an insignificant way in the mind without doing much damage, just as every one who lives in a city is said to have more or less of the tubercle bacilli in his system; but when such doubts become intense and multiply in large numbers, then the mental disorder which causes consumption begins. The tubercles produced in the lungs by the irritation of these bacilli correspond to the negative thoughts against spiritual truth which are formed in the mind by the intensified doubts it harbors. This is the first stage of the disease; and the second stage, when the cells of the tubercles degenerate and die, and form ulcerous growths which consume and destroy the lung tissue, corresponds to the mental state when mere negative thoughts against truth give way to inflamed denials of it, with the consequent destruction of even the capacity to receive spiritual truth. When little or none of this capacity remains, spiritual life, which man represents, comes to an end, and the patient dies.

The replacing of the original tubercle by fibrous

¹ *The Mind and the Body*, p. 64.

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tissue, whereby the breaking-down and destructive process is sometimes repaired, corresponds to the formation by the mind of affirmative arguments in favor of the truths which have been attacked by the doubt-engendered negative thoughts. By these arguments the mind essays to defend itself, and to repair the destructive processes of negation and unbelief.

Darkness and impure air assist the tubercle bacillus in its work of destruction, while light and fresh air are its enemies; and just so spiritual darkness and vitiated thoughts help along doubt and denial, whereas the light of the Lord's presence and the atmosphere of pure spiritual truth drive them away.

It would seem as if persons must have some faith in spiritual and religious truths in order to have consumption; for if they rejected all spiritual things, they would not have any doubts in regard to them, because they would not receive them at all. This is probably the case with the Jews, who are said to be almost immune from this disease, and who Swedenborg tells us do not receive spiritual truths, but live in the external separate from the internal. Therefore, not only persons of little belief in spiritual things, but also good Christians, may be afflicted with consumption; for the lungs represent the intellectual part of the mind, and not the will or life, and tuberculosis of the lungs is the intellectual doubts which assail the mind about matters of belief and doctrine. Negroes

are more susceptible to consumption than whites, probably because in their emotional and unreasoning natures they have not the intellectual weapons to combat the deadly seeds of doubt and unbelief when these are once disseminated in their bosoms. Consumption is not a characteristic disease of early childhood or extreme old age, because as a rule the child has not begun to doubt and to argue against spiritual truth, and an extremely old person has become fixed in his religious ideas, and is not open to doubt concerning them.

The universal prevalence of consumption is easily accounted for, since the world at present is living in a low and naturalistic atmosphere, in which doubts and negations of what is spiritual thrive and multiply. When the race ascends to higher and more interior states of mind, consumption will undoubtedly decrease.

Tuberculosis in other parts of the body besides the lungs correspond to states of doubt in regard to the various activities and mental functions which these different parts represent.

The mental means of curing consumption are apparent from its correspondence. If strong doubts and negative thoughts against spiritual truth cause its manifestations, then if these doubts and negations are banished from the mind, the disease will be cured. A fuller belief in the Lord, and faith in inspired and spiritual truth generally, would tend to cure the disease; but even if the patient cannot increase his religious faith and

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belief, he can at least determine not to entertain any doubts about spiritual things, and not to think negative thoughts against them, but, if he thinks on such subjects at all, to dwell on and to emphasize only the affirmative side. Better than to die of the disease, it would perhaps be expedient to take an entirely agnostic attitude, and to say that such things may be true, but that one does not know whether they are true or not, and to dismiss absolutely all doubts and negations and denials of spiritual things from the mind until mind and body become less disordered and more normal in their functions.

Consumption frequently develops after an attack of pneumonia. The pneumonia germs which cause the disease of pneumonia seem to correspond to questionings; and therefore pneumonia corresponds to an acute state of morbid questioning. The three kinds of pneumonia,—croupous, bronchial, and interstitial, seem to correspond respectively to morbid questioning as to the use of living, perverse questioning as to the validity of spiritual truths, and contemptuous questioning as to the reality of spiritual knowledge. Such a diseased mental state of perverse questioning easily leads into a state of aggressive and chronic doubt, which is spiritual consumption.

Diabetes is a disease in which too much sugar is formed in the system, and it is often attended with an atrophied or diseased condition of the pancreas. It is markedly hereditary, is much

more prevalent in cities than in more primitive communities, and is most common among the Jews. The disease is characterized by intense thirst, and usually by a voracious appetite; but the enormous amount of liquid drunk does not satisfy, and the great quantity of food consumed is not well assimilated and does not nourish, so that the patient grows weak and emaciated. Sufferers from this disease are especially liable to consumption and pneumonia. No age is exempt, but it attacks males twice as often as females.

Sugar because of its sweetness corresponds to pleasure in intellectual knowledge, and the formation of an excessive amount of sugar in the system evinces an undue amount of pleasure in learning facts; and the connection of this disease with affections of the pancreas, which corresponds to the faculty of synthesis,¹ shows that diabetes corresponds to undue pleasure in learning a lot of disconnected facts, which the mind neglects to form into a coherent whole by seeking a central theory to explain them.

It is evident that the mind cannot assimilate a mass of loose, disconnected facts, and therefore cannot derive nourishment from them until they have been reduced to order and system by a central explanatory theory. The more unconnected facts the mind learns on a subject, the more bewildered it becomes with the growing mass of unrelated and meaningless facts, and conse-

¹ *The Mind and the Body*, pp. 226-230.

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quently it experiences hunger in the midst of plenty for want of a suitable theory or hypothesis about which to group its burden of knowledge, so that it can be assimilated. Without such theoretical hypotheses, arrived at by induction, the mind gathers stores of knowledge in vain; for mere facts taken by themselves have no meaning and no power to enlighten and to nourish, and in consequence the mind grows weak and its higher powers stagnate and waste away. All these mental phenomena are exactly reflected in the immense quantity of food and drink consumed by diabetes patients, who nevertheless are not nourished thereby, but grow weak and emaciated.

Such a mental tendency of learning many facts without thinking about them so as to form an explanatory theory is easily handed down from parents to children, and hence this disease is markedly hereditary. It is more prevalent in cities than in rural communities, probably because people spend more time in reading and have less inclination to think in cities than in less crowded areas, where there is less rush and where the mind has more opportunity to develop in all directions. It is twice as frequent in men as in women, because women are naturally more reflective than men, and although less originative and perceptive, they have more time and inclination for thinking and for gathering theories from others. Diabetes is very common among the Jews, because the Jews are external in their nature and are much more

disposed to use their minds in the lower task of learning things than in the higher and more interior functions of formulating inductive theories by which their knowledge on a subject may be arranged into an organic whole. Moreover, the generality of men, and especially the Jews, are engaged in business and other external pursuits which render necessary the absorption of a great deal of knowledge, but militate against the exercise of the synthetical and theoretical faculties. Diabetes patients have a tendency to pneumonia and consumption, because they also have a tendency to look at isolated facts of life, and thereby they come into questionings and doubts in regard to the Divine Providence in the ruling of human affairs; for they do not regard human life in a comprehensive way and as a whole.

It is a remarkable confirmation of the above-stated theory as to the mental cause of diabetes that the waters of Carlsbad in Bohemia possess wonderful curative properties for diabetes; for Germany corresponds to the faculty of synthesis,¹ and although Bohemia is now part of Czechoslovakia it is geographically closely allied to Bavaria, which is a part of Germany. Bohemia in fact represents the abstract portion of the same synthetical faculty of which Bavaria is the concrete part. The waters of Carlsbad, especially the hot springs, seem to correspond to intense and concentrated thinking about a mass of observed facts

¹ *Psychology of the Nations*, pp. 108-113.

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in order to arrive inductively at a theory to explain them. Hence the drinking of these waters must stimulate the action of the pancreas, which corresponds to the faculty of synthesis, and in this way assist in curing the disease of diabetes, which results from the disuse of the synthetical faculty.¹

The cure of this disease is evidently to be sought in fighting against the disposition to remain content with learning great quantities of disconnected facts, and in endeavoring to formulate inductive theories in regard to such facts as will explain and correlate them, and thus build them up into a comprehensive and intelligible whole.

Bright's disease or nephritis is a disease of the kidneys, causing a morbid condition in which they do not properly perform their function of eliminating injurious liquid wastes from the system. It arises both primarily through the infection of the kidneys themselves, and secondarily through the influence of some other disease, such as scarlet fever, diphtheria, and syphilis.

As the kidneys correspond to the intellectual judgment or judgment as to what is true,² it is

¹ The cure of diabetes by the newly discovered drug called insulin is another confirmation of this theory: for insulin is an organic preparation manufactured from the pancreas of the pig and other animals; and, as the disease of diabetes, according to the foregoing theory, is caused by a lack of the functioning of the pancreas through a lack of exercising the mental faculty of synthesis, it is natural that the disease should be relieved by giving the diabetes patient preparations made from normal and healthy pancreases.

² *The Mind and the Body*, pp. 209, 212.

evident that Bright's disease must correspond to a morbid and perverse condition of such judgment, whereby the truth is distorted and destroyed. The perversion of the judgment as to what is true may spring from many mental causes; and the consequent inability to see the real truth and to judge correctly makes it impossible for the mind to eliminate many fallacious appearances and wrong ideas, which on the contrary remain in the mind and clog its operations. This retention of effete and wrong ideas which the mind is unable to get rid of produces a mental condition similar to the dropsical swelling of Bright's disease.

Such warped judgment as to what is true takes so many different forms that it is difficult to say, just what form afflicts each individual sufferer; but it is certain that if the patient will endeavor to abstain from perverse and distorted judgments, and will make strenuous efforts to judge all things rightly and truly, this disease will abate and ultimately will be cured.

The three general forms of Bright's disease known as acute diffuse nephritis, chronic diffuse nephritis, and chronic interstitial nephritis, seem to represent respectively morbid perceptive or emotional judgment, perverse judgment as to thoughts, and perverse judgment as to the facts of life.

Such perversion of the intellectual judgment and its opinions may also be caused by other mental perversions and evils. Thus diphtheria corre-

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sponds to rebellious disobedience; and it is easy to see how a spirit of stubborn, sullen, and rebellious disobedience in children can pervert their judgment as to the truth of what they have been told. Again, scarlet fever corresponds to excessive sulkiness; and this disease also, so frequent in children, perverts and destroys their childish judgment. In the case of syphilis, which corresponds to intense sexual lust, how readily can a person afflicted with this disease have his judgment warped in regard to the purity of marriage and the chaste relations of the sexes.

Carcinoma or cancer is a malignant tumor developed from epithelial cells. The chief varieties are scirrhus or hard cancer, encephaloid or soft cancer, and epithelial cancer. In hard cancer the growth is comparatively slow, and it contains a large amount of fibrous connective tissue, but a relatively small proportion of cell elements. This fibrous connective tissue seems to possess some power of resistance to the spread of the cancerous growth; for as a rule slowly growing cancers are richest in fibrous tissue, and in the rare instances of spontaneously cured cancer the fibrous element is often conspicuous. The most common seat of hard cancer is the female breast. Soft cancer on the contrary is marked by a preponderance of cell elements over the fibrous tissue, and in appearance it resembles the substance of the brain. It is of rapid growth, and most frequently invades the internal organs. Epithelial cancer is largely com-

posed of cells resembling the natural epithelium of the body. It occurs most frequently in parts that are provided with epithelium, such as the skin and mucous membranes. Cancer may affect any part of the body, but it occurs most frequently in the female sexual organs and in the digestive tract of both sexes. It is rare in youth, and is mostly a disease of advanced age, as over fifty per cent of all cancerous growths develop after the forty-fifth year.

Closely allied to cancer is the tumor called sarcoma, in which the cells are of the connective tissue type instead of epithelial cells as in cancer. Usually the sarcoma contains very little fully formed fibrous tissue, but the cellular constituents predominate. Sarcoma generally disseminates its infections through the blood vessels, whereas in cancer they usually spread by the lymphatics and veins; and as a rule sarcomata develop in early and middle life, and they are among the most malignant of tumors.

What does this disease of cancer, so fatal in its results, often so painful in its manifestations, and so incurable in its development, correspond to, and is there any mental cure that will liberate afflicted humanity from its scourge?

The close resemblance between sarcoma and carcinoma or cancer makes it evident that they are related forms of the same disease; and it is also apparent that sarcoma is the more emotional aspect, and carcinoma the more intellectual aspect, of this disease. This distinction is evident from

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many considerations. Sarcoma is more prevalent in early and middle life, and carcinoma is more prevalent in advanced age; and the first thirty or forty years is the most emotional period of life. Epithelial cells, out of which cancer is produced, are more external than connective tissue cells, out of which sarcoma grows; and intellectual things are more external than emotional things. Sarcoma tends to spread through the blood vessels, whereas cancer is usually disseminated through the lymphatics and veins; and the arterial blood vessels are more emotional in their nature than the lymphatics and veins.

Both these forms of malignant tumors correspond to a morbid sense of chagrin at untoward circumstances. Such a sense of chagrin, intensified by constant brooding or rankling resentment, eats deeply into the mind, and corrodes and vitiates its normal functions; for unbridled feelings of chagrin absorb the mental energies, and interfere with and finally destroy its useful and vital activities. The effects of cancer and sarcoma on the body are similar; for these absorb its vital forces, consume its tissues, and finally destroy its essential functions. The frequent painfulness of these diseases reflect the agonies of chagrin which often torture the mind in its morbid brooding and rankling resentment. In cancer the intellectual element of morbid brooding predominates, whereas in sarcoma the emotional element of chagrin is attended with outbursts of rankling resentment.

A morbid sense of chagrin may attack almost any faculty of the mind, just as cancer and sarcoma invade all parts of the body; but as the most common seat of this disease is the sexual organs of the female and the stomach of both sexes, its correspondence in these parts of the body will be given.

The breasts of the female correspond to the love of children and the love of providing them with suitable instruction according to their years.¹ Hence cancer of the breast in the female usually corresponds to a deep and poignant sense of chagrin at not having had children, which is brooded over to such an extent as to cause the physical disease. Sarcoma of the breast, however, seems to correspond to an angry sense of chagrin at having children, and having to give up all one's time and strength in taking care of them and slaving for them. Sarcoma of the breast is of rare occurrence, and this disordered state of mind is rare among women.

The most common form of cancer in the female sexual organs is cancer of the uterus, of which more women die than of cancer in any other part of the body; cancer of the breast coming next in mortality. Cancer of the uterus corresponds to a morbid sense of chagrin that the husband, with whom the wife lives in the relation of marriage, does not love her. This is the most prevalent and fatal form of cancer, and it is well known that such a morbid state of mind is very common among women.

¹ *The Mind and the Body*, p. 269.

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The stomach corresponds in a general way to knowledge and thought about the things of the future life,¹ and in its most external form to knowledge and thought about the future in general without reference to the other life. Hence it is that anxieties in regard to the future affect the region of the stomach.² Cancer of the stomach corresponds to a morbid sense of chagrin at one's position and means being so inferior to that of others, and likely to continue so. Cancer of the stomach is infrequent in persons under forty years of age; for the future to the young is more or less roseate, and although their position in the world may be, lowly their outlook is hopeful as to what the future may have in store for them. But older people have lost their illusions; and when old age begins to draw near, they realize that the future is not likely to better their condition, and they are more apt to brood with vexation and chagrin over their inferior position and means as compared with their wealthier neighbors and acquaintances.

The significance of cancer in other parts of the body can be known from the correspondence of the organs and tissues in which it occurs; thus, as the liver corresponds to judgment as to what to do³, therefore cancer of the liver corresponds to intense chagrin and self-reproach at some unwise action which has been committed.

In regard to the meaning of the varieties of

¹ *The Mind and the Body*, p. 182.

² *Heavenly Arcana*, 5178.

³ *The Mind and the Body*, p. 209.

cancer, soft cancer, in which the growth is rapid, the structure looks like the brain, and there is but little fibrous tissue, evidently corresponds to an unrestrained giving way to rankling thoughts of chagrin; for the rapid growth indicates complete surrender to morbid feelings of chagrin, the brain-like structure shows constant brooding,—for the cerebrum represents thought,—and the absence of fibrous tissue evinces uninterrupted morbid reflections. Hard cancer, on the contrary, with its slow growth and relatively large amount of fibrous tissue, corresponds to feelings of chagrin which are restricted and tempered by opposing reflections. In this respect the fibrous tissue of hard cancer is similar to the fibrous tissue of consumption, and represents contrary thoughts and arguments which temper and ameliorate the morbid state of mind. Epithelial cancer, which attacks the skin and mucous membranes, seems to represent morbid feelings of chagrin with reference to one's relation to others; for these tissues are what come into contact with outside objects.

In regard to the mental cure of cancer, it is apparent that if the morbid thoughts and rankling feelings of chagrin are resolutely put aside from the mind, the cause of cancer and consequently the cancer itself will disappear. In the case of cancer of the uterus, if women would apply their minds to doing their part of the marriage contract without reference to what their husbands may do or think, they would be less apt to develop such

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deadly and loathsome growths; and in the case of cancer of the stomach and breasts, if men and women alike would be more content with the riches and social position which the Divine Providence has allotted to them, and with the life with or without children which it has appointed for them, their minds and bodies would be freed from these dreadful and agonizing afflictions.

The above-mentioned chronic diseases are only a few of the most important diseases that bring misery upon mankind; but their correspondences are sufficient to show how easy it is to fall a prey to physical sufferings when men entertain and persist in the mental evils and falsities which occasion diseases. Surely there is retribution even in this life for many of the evil and false states of mind that men and women tolerate and cherish in their hearts, and we are reminded of the warning words of Moses to the children of Israel as to what would come upon them if they disobeyed God's laws of good life and true thought:

“If thou wilt not observe to do all the words of this law that are written in this book, that thou mayest fear this glorious and fearful name, JEHOVAH THY GOD, then Jehovah will make thy plagues wonderful, and the plagues of thy seed, even great plagues, and of long continuance, and sore sicknesses, and of long continuance. And he will bring upon thee again all the diseases of Egypt, which thou wast afraid of; and they shall cleave unto thee. Also every sickness, and every

plague, which is not written in the book of this law, them will Jehovah bring upon thee, until thou be destroyed.”¹

But there may be some who are giving lodgment to these sicknesses and diseases without fully realizing what they are doing, and who, if they are made aware of the truth, will only too gladly root out the disorders from their minds by patient, persistent, and determined endeavor; and to all such persons the correspondences which have been given in this essay may prove an incalculable boon.

Swedenborg speaks also of a general sphere and general influx from evil spirits as the cause of diseases;² but this may be merely another aspect of the truth that evil and falsity in the mind of the individual cause disease, because evil and falsity flow into the individual from evil spirits in the other world. In fact, such general influx seems to be more of a contributory than an originating cause, for Swedenborg states that it is only when a man has fallen into a disease that infernal spirits are permitted to flow into the organ where the disease is situated.³ No doubt diseases that come from purely natural causes, and not from a man's own evils, attract the general sphere of evil spirits, because all diseases whether from natural or spiritual causes correspond to evil and falsity; for Swedenborg says:

¹ Deuteronomy xxviii., 58-61.

² *Spiritual Diary*, 4585, 4586, 4590-4592.

³ *Idem*, 4585, 4591.

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“Diseases do indeed exist from natural causes among men . . . , but as often as they exist thither flow spirits corresponding to that disease. . . . Hence it is, since such spirits apply themselves there and aggravate the disease by their presence, that, if they should be removed by the Lord, man would at once be restored; for there are evil and false spirits to whom correspond diseases and ailments of every kind.”¹

It is not clear just what diseases, if any, may come from general influx considered as a separate and independent cause; but it is the writer's opinion that general influx plays a very unimportant rôle in the original production of disease, and that nearly all the diseases that are not produced by natural causes, such as accident, occupation, communication from others through contagion, and so forth, are caused by the evil and falsity existing in the individual himself, and not by a sphere of general influx from the evils and falsities of evil spirits in the other world independently of the condition of his own mind. With such a sphere, unless he is in these particular evil and false states himself, he has no logical connection; and if he is himself in particular evils and falsities, then these are primarily the cause of his disease, and not the evil spirits, with whom he would not be associated except through such evil and falsity.

¹ 4648m, 4649m.

THE SPIRITUAL SIGNIFICANCE OF THE WORLD WAR

SWEDENBORG tells us that "all wars are representative of the states of the church in heaven, and are correspondences";¹ and it is the purpose of the present essay to endeavor to ascertain the spiritual causes and correspondences of this war, which is the greatest that has occurred in all history.

The outward cause of the war was the apprehension on the part of Austria-Hungary of the growing power of the Slavs, and the fear of losing some of her provinces through Slavic aggression and of thus becoming diminished in power and prestige. Germany upheld Austria-Hungary in this hostility to Slavic influence, and considered that Austria-Hungary, if so weakened in dignity and influence, would not be a worthy ally to sustain Germany's great power. Hence came the ultimatum of Austria-Hungary to Servia, which was the immediate cause of the war. Such an attitude on the part of Germany is revealed in the following quotation taken from Germany's official *White Paper*, published in Berlin, August 3, 1914:

"In view of these circumstances Austria had to

¹ *Divine Providence*, 251.

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admit that it would not be consistent either with the dignity or self-preservation of the monarchy to look on longer at the operations on the other side of the border without taking action. The Austro-Hungarian Government advised us of this view of the situation and asked our opinion in the matter. We were able to assure our ally most heartily of our agreement with her view of the situation, and to assure her that any action that she might consider it necessary to take in order to put an end to the movement in Serbia directed against the existence of the Austro-Hungarian Monarchy would receive our approval. We were fully aware in this connection that warlike moves on the part of Austria-Hungary against Serbia would bring Russia into the question and might draw us into a war in accordance with our duties as an ally. However, recognizing the vital interests of Austria-Hungary which were at stake, we could neither advise our ally to a compliance that would have been inconsistent with her dignity, nor could we deny her our support in this great hour of need. We were all the more unable to do this, inasmuch as our interests also were seriously threatened as a result of the continuous Servian agitation. If Serbia, with the help of Russia and France, had been allowed to imperil the existence of the neighboring monarchy any longer, this would lead to the gradual downfall of Austria, and would result in submission to Slavic sway under the Russian sceptre, thus making the position of

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the Germanic race in Central Europe untenable. A morally weakened Austria breaking down as the result of the advance of Russian Pan-Slavism would no longer be an ally on whom we could count and upon whom we could rely, such as we need in view of the attitude of our eastern and western neighbors, which has constantly grown more threatening. We therefore gave Austria an entirely free hand in her action against Servia."

The one great principle that governs the rise and fall of nations is that such vicissitudes correspond to the psychological development of the individual, and represent his development from infancy to old age. The wonderful growth and development of Germany during the last forty or fifty years before the war represents the state in the manhood of the individual when constructive theories and activities have predominant influence, for Germany corresponds to the faculty of synthesis. These synthetic and constructive forces have had the support of caution, determination, and the will to do, just as Germany has had the support, through the Triple Alliance, of Austria-Hungary, which in general corresponds to caution and determination, and of Italy, which corresponds to the will to do. But this mental phase does not last indefinitely, but must be succeeded by other mental states that become predominant. We know almost nothing of the psychology of middle life of the individual; but the rising power of the Triple Entente, composed at first of France,

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Russia, and England aided by Japan, indicates that such synthetic and constructive mental period in manhood is followed by a time in which keen analysis of ideas, which is France, a desire for comprehensive knowledge, which is Russia,¹ careful judgment, which is England,² and attention to inward subjects, which is Japan, take the ascendancy. The recent gigantic conflict was, therefore, in reality a test for supremacy between the powers representing the old order of affairs, who were unwilling to see their former supremacy diminished, and desired to perpetuate their rule indefinitely, and the powers representing the new order of affairs and symbolizing the further advance of the individual. In bringing about the recent war, therefore, Germany and Austria-Hungary were attempting to keep back the progress of the human

¹ The following very accurate portrayal of Russian psychology by Meyer London, Socialist Congressman from New York City, is contained in the *Chicago Herald* of November 4, 1917:

"We have heard too much of Russian illiteracy, and too little of Russian culture. It is true that illiteracy among peasants, and very particularly children, is very high. There has not been hitherto either the opportunity nor the means to educate children properly. But Russian eagerness for knowledge and love of liberty is proverbial. As soon as the Russian matured he struggled for education with a zeal that may be compared to that of our own Lincoln. So startling was the consequence of this blind thirst for knowledge that by hook or crook, by dint of striving and studying day and night, 70 per cent. of all Russians between 18 and 50 years of age acquire ability to read and write fairly well."

² Milton in his *Areopagitica* speaks of "the grave and solid judgment which is in England."

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race, and consequently to thwart God's purposes for humanity. For some subtle psychological reason, probably the desire for greater freedom of action, the will to do, which is Italy, withdrew its allegiance at the beginning of the war from the old combination of faculties, and transferred it to the new combination. The old order, which Germany and Austria-Hungary represent, has been characterized on its practical side by great energy and outward activity, and also by great material success; and it has likewise been characterized by arrogance and pride, which usually attend material success. The old order has also been repressive and more or less tyrannical in its conduct; whereas the new order, represented by France, Russia, England, and Italy, stands for greater freedom of thought and action.

Above and beyond the secular aspects of the question are the religious elements involved, and here we touch upon the "states of the church in heaven," to which Swedenborg says wars correspond. Wars in their effects are something like earthquakes; for while earthquakes produce changes in the mind itself, to which the earth corresponds, wars produce changes in the geographical extent of countries, and consequently in the manner in which the faculties of the mind operate. Take, for instance, the late Turco-Italian war. Turkey and the other Balkan states except Greece correspond to the faculty of faith, as may be seen in my *Psychology of the Nations*.

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The Turks, because of their ignorance and fanaticism, evidently correspond to a blind faith, under the dominance of which have been many faculties, such as the conscience, which is Asia Minor, the reason, which is the central part of Mesopotamia occupied by Assyria in ancient times, and so on. The war of Italy against Turkey represents the unwillingness of the will of the race to tolerate any longer the unprogressive rule of a blind faith, and also the desire of the will of the race for new developments of thought and feeling; for the province of Tripoli, which Italy wrested from Turkey, corresponds to the love of children, and consequently to the love of new developments of thought and feeling, which children represent. These new developments were impossible under the rule of the old blind faith. Before the recent Balkan war Turkey held possession of the island of Crete, as well as Epirus. Epirus corresponds to the careful and precise statement of ideas, and Crete corresponds to shutting off discussion on a subject. Hence Turkey as it was before the Balkan war represented a blind faith in the church that gave its own definitions to religious matters, and shut off all discussion on the subject by declaring it a matter of faith. But in this recent Balkan war such blind faith was overthrown by the cooperation of the more enlightened faiths of the other Balkan states, including Greece, which represents the careful and critical consideration of a subject founded on comparison of the evidence.

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In consequence of this Balkan war the religious world is now enjoying a greater freedom of thought and expression than for many years; for the old power of a blind, domineering faith to formulate its own creeds, and to insist on their acceptance without discussion, no longer exists.

But there has arisen in the Christian Church another form of faith, which accepts the Bible as everywhere literally true, which discredits and attacks the well-known facts in regard to the Bible that have been established by the Higher Criticism, and which tries to prove that the creation of the world is actually described in Genesis. By considerable scientific knowledge, combined with abstract synthetic theorizing, it attempts to reconcile the Bible with the facts of science. This form of faith, and its attack on more enlightened views which fuller knowledge would afford, are well described by Mr. Gladden in the July, 1914, number of the *Biblical World* in an article entitled, "A Dangerous Crusade." Such mental religious attitude is represented on a large scale by Austria-Hungary; for Bohemia is really a part of the German faculty of synthesis, and corresponds to abstract synthetical theories, Galicia, which is geographically a part of Russia, corresponds to concrete scientific knowledge, and some of the islands of the Balkan province of Dalmatia correspond to faith in the literal sense of the Bible.

As the war was begun by the dispute between Austria-Hungary and Servia, a knowledge of the

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exact correspondence of these countries will give a definite clew to the spiritual meaning of the war. As stated above, Austria-Hungary in one of its aspects represents a belief in the literal sense of the Bible which rejects the conclusions of the Higher Criticism, and by considerable scientific knowledge, combined with abstract synthetic theorizing, attempts to reconcile the literal Bible statements with the facts of science. It may seem somewhat strange at first sight that the Austro-Hungarian Empire should have so religious a significance as this, but such is nevertheless the case, as the following quotation shows:

“Religion has always been a dominant factor in the history of the Austro-Hungarian Empire: one might almost say, in fact, that its religion was its politics, and its politics its religion, during many a long century. For just as it was founded by the Emperors as an outpost of civilization in the East against the Tartar and barbarian hordes, so the Papacy always strove to make it the bulwark of religion in the South against the Turkish and infidel onslaught. . . . Religion is therefore quite as much a national sentiment as an intellectual creed; and it has been so from the very first.”¹

Moreover, in regard to the character of the religion of Austria-Hungary as being based on sentiment and piety, and as opposed to advanced thought and the Higher Criticism, the following

¹ *Austria and the Austrian People*, by L. G. Redmond-Howard, p. 44.

words are a complete confirmation: "Advanced thought and higher criticism are not, upon the whole, popular, either in Austria or in Hungary, and religion remains for the most part based upon tradition, sentiment, and piety. Thus we find little of the advanced agnosticism of Italy, Germany, or France, every minor nationality setting its own value on its particular creed, irrespective of the general claims of science or the individual claims of humanity; but they do not lack virility thereby: if anything, they gain by the collective energy."¹ The same orthodox and unprogressive views of the Bible are held generally in Germany; for although a number of German scholars have been eminent in the province of the Higher Criticism, they have been strictly forbidden to popularize their theories, or to teach them to the mass of the German people, who in consequence have remained largely in ignorance of the results of the Higher Criticism, for their religion has been one of authority, with but little intellectual freedom.²

On the other hand, Servia represents a faith which will not believe what it cannot understand, and Montenegro, which is closely allied with Servia, represents a faith that insists that what one is asked to believe shall be in agreement with the established truths of science.

It was the attack of such unintelligent and un-

¹ *Ibid.*, pp. 50, 51.

² See "The Paradox of Modern Biblical Criticism" in the *Biblical World* of July, 1918, also pp. 58-65, 97, 98.

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scientific faith, founded on sentiment and piety, upon the advanced critical Christian thought of the day that was the primary cause of the present war, just as it was Austria-Hungary that started the European conflict by attacking Servia. In many respects Servia is the antithesis of Austria-Hungary. Instead of the unintelligent literalism and unprogressive sentimentality of Austria, the Servians are "intelligent, and therefore easily accessible to progressive ideas," and a scientific view of the creation of the universe is taught in their schools as opposed to the idea of a creation according to the literal interpretation of Genesis, which is held in Austria.¹

He who knows that the Balkan States correspond to different forms of a faith in God, can understand a great deal of the meaning of the events in the recent world war; for the changes in the Balkans represent the changes in the religious faith of the world. But in order to understand fully, it is necessary to know the exact correspondence of each of the Balkan States. I shall therefore endeavor to give briefly and in a general way what seems to be the specific correspondence of each of the important parts of the Balkans. Rumania corresponds to historical faith or to faith based on the facts of history. Bulgaria, which includes Eastern Rumelia, corresponds to faith founded on the internal evidence of the Divine Writings, and to faith founded on the evidence of

¹ See *Servia and the Servians*, Chedo Mijatovich, pp. vi, 37, 38.

the soul's perceptions. Servia corresponds to a faith that is willing to believe only what it can understand, and Montenegro to a faith that demands that what it is asked to believe shall be in accord with established truths. Bosnia and Herzegovina correspond to insistence that faith should be of the life. Dalmatia corresponds to faith in the Bible as the Word of God, and the islands lying off the coast of Dalmatia correspond to faith in the literal sense of the Bible. Albania, so far as it is part of the Balkans, and not of Greece, is practically the same as ancient Illyria, and corresponds to faith in God's almighty power, Macedonia corresponds to faith in God's power to do according to His will, and Constantinople corresponds to faith that God will act according to His promises. Greece represents a quite different faculty, and corresponds in general to the critical consideration and comparison of the arguments for and against a given idea.

At the beginning of the war, Servia, which represents a faith of the understanding, and Montenegro, which stands for a faith that is in accord with established scientific truths, were aided by Russia, which represents extensive knowledge; and these forms of faith were later supported by clear thought founded on analysis, which is France, and by calm judgment, which is England. This combination has been further strengthened by the accession of Italy, which as the will to do represents the determination to carry out the new

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ideas of an intelligent and scientific faith into act, and thus bring them into the life of the world. On the side of Austria-Hungary, which, as said, represents a faith founded on pious sentiment and opposed to the results of scientific investigation unless they can be reconciled with its preconceived ideas, were ranged the concrete constructive ideas and efficient works, which are represented by Germany, and the fanaticism of a blind faith, which is represented by Turkey. It seems strange that Austria-Hungary, which for a thousand years has stood as the bulwark of Christianity against Turkish infidelity, should now be in league with Turkey; yet such a faith as Austria-Hungary represents is really similar to a blind faith, since neither of these forms of faith is willing to admit the demonstrated truths of science and reason if such interfere with their traditional beliefs. They are both reactionary and unprogressive.

Bulgaria is the only ally, except Turkey, that joined the Teutons; and while a faith founded on the internal evidence of the Bible and upon the mind's inward perceptions is excellent in itself, it is likely to construe the Bible to favor preconceived theories and to insist that its own unproved perceptions be accepted as the truth. This seems to be the meaning of Bulgaria in its wartime combination with Germany, Austria, and Turkey. In a similar way Sweden, which corresponds to seeing things with reference to preconceived theories, was friendly to the Teutons; whereas Norway, which

corresponds to seeing things as they are, was friendly to the allies. Rumania is a form of faith that believes in God and spiritual things, but, in order to guard against superstitious credulity, desires to investigate the known facts in regard to the objects of faith. The reaching out after the facts is represented by the province of Moldavia, which is really a part of Russia, and corresponds to concrete knowledge. Such a faculty as Rumania represents is antagonistic to the blind faith of Turkey and the sentimental piety and traditional religion of Austria-Hungary, because it undertakes by historical research to examine and verify the basic facts of faith. Greece also represents a faculty that is opposed to blind faith and traditional and literalistic beliefs; for it stands for a free discussion of a subject, and the critical comparison of the arguments for and against an idea. Hence both these countries joined the allies.

The antipathy and enmity between Greece and Bulgaria are easily accounted for when the national characteristics of these countries are considered; for it is characteristic of the Greek mind to compare and to weigh the external evidence on a subject before concluding whether it is to be accepted and believed, whereas the Bulgarian mind disregards all scientific evidence and trusts to its own inward perceptions in regard to matters of faith. From this Bulgarian faculty of inward contemplation comes the religious mysticism so prominent in Bulgarian literature.

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During the closing years of the war the great number of nations already embroiled in it received a significant addition in the United States, which, inspired by its love of God, and its fine ideals of freedom, justice, and humanity, had begun to perceive clearly the momentous elements involved in the world conflict, and threw in its immense power and resources on the side of the allies, and thereby settled the contest decisively.

The issue of the war, so far as the Balkans are concerned, is whether the ideas of the old Christian religion, based on sentiment and belief in the literal sense of the Bible interpreted according to traditional theology, and upheld by the blind dogma that the truths of religion are to be accepted on faith and are mysteries not subject to the understanding, are to continue their rule in the Christian Church, or whether the new faith of Christendom which will not accept what it cannot understand, and which demands that the teachings of the Church be in accord with established scientific and historical truths, is to conquer.

There can be no question as to what kind of faith ought to rule; for although the blind and sentimental faith and mere literalism of former Christianity may have had their use in the Christian Church of the past, their day has certainly ceased to be, and Swedenborg severely condemns the kind of faith that closes the understanding and demands acceptance merely on the authority of the Church, for he says:

“If the understanding is closed from religion, the way to it from heaven is closed, and then the man sees nothing more in the Word than the blind.”¹ “All who are in heaven see truths with the understanding, and thus receive them; and what they do not see with the understanding, they do not receive; and if any one says to them that they must have faith, although they do not see, that is, understand, they turn away, saying, ‘How can this be? I believe what I see, that is, understand; and I am unable to believe what I do not see, that is, not understand; such things may be falsities that destroy spiritual life.’”² In this contest between the different forms of faith our sympathies must therefore be with the allies, who strove with keen analysis, comprehensive knowledge, calm judgment, and determined will to conquer the old materialistic, irrational, and unscientific theories of Christian theology, and thus to pave the way for the further advancement of the civilization of the world. The trouble is that, shorn of the authority of its old religious ideas under the new freedom of thought, the Christian Church will reject, because it cannot understand, the doctrines of the Trinity, the Divinity of Jesus Christ, and the plenary inspiration of the Word; and thus deprived of the corner-stones of Christian faith, the way will be opened for the hatching of all manner of self-intelligent theories, which will be presented as genuine truths and as veritable doc-

¹ *Apocalypse Revealed*, 224.

² *Apocalypse Explained*, 239a.

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trines of the Church, and by perverted applications and false reasonings made to appear to be in accord with the teachings of the Bible. These self-intelligent theories, made to appear as holy truths, are the abomination of desolation spoken of by Daniel the prophet standing in the holy place, and such man-made and unbiblical doctrines will desolate and bring to an end the Christian Church; for assailed by the multitudinous fallacious and contradictory theories, the Christian Church will finally become unable to see any spiritual truth at all, and will fall like a house built on the sand:

“As it came to pass in the days of Noah, even so shall it be also in the days of the Son of Man. They ate, they drank, they married, they were given in marriage, until the day that Noah entered into the ark, and the flood came, and destroyed them all.”¹ But the end of the first Christian Church was foreseen by the Lord, and He has provided a New-Church for His followers in which spiritual truths are revealed in clearness and fullness, so that we cannot greatly deplore the passing of a moribund Church.

According to the view given above, the causes that led up to the great war were essentially religious in their nature, the political causes being secondary and dependent upon these religious causes.² Such religious motives may not have

¹ Luke xvii., 26, 27.

² Ex-Kaiser Wilhelm himself regarded conflicting religious elements as the fundamental causes of the war; for in a speech

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been consciously active in the minds of the different nations involved; but a nation is animated by its religion as well as by its politics, and the deep animosity existing between the two antagonistic sets of religious ideals held by the Teutonic nations and by the allies must have permeated their secular activities, however latent it may have been in their definite consciousness and springs of action. This inner warfare of antagonistic ideas existing within the outward forms of conflict between nations was clearly perceived by Hegel, whose views on the subject are thus stated: "In the eyes

delivered in September, 1918, to the Krupp munition workers at Essen, Germany, he is reported in the *Chicago Evening Post* of September 12, 1918, to have said:

"Many among you have often asked themselves during this long war, 'How did such a thing happen? Why did we have to undergo such a thing after forty years of peace?' I think it is a question well worthy of an answer, and which must be answered for the future—for our children and our grandchildren. I have thought long on the matter, and have come to the following answer. In this world good clashes with evil. That is how things have been ordered from on high—the yes and the no: the no of the doubting mind against the yes of the creative mind; the no of the pessimist against the yes of the optimist; the no of the unbeliever against the yes of the champion of faith; the yes of heaven against the no of hell. You will acknowledge that I am right in describing this war as the product of a great negation. And do you ask what negation it is? It is the negation of the German people's right to existence. It is the negation of all our kultur, a negation of all our achievements, of all our work. The German people were industrious, meditative, assiduous, imaginative in all domains. It worked with body and soul. But there were people who did not wish to work, but to rest on their laurels. Those were our enemies."

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of the superficial historian, empires rise, flourish, and decline, peoples struggle, and armies destroy each other. But behind these nations and their armies are the principles they represent; behind the ramparts and the batteries ideas antagonize each other."¹ The close union between church and state in Germany and Austria made it inevitable that their patriotism and their religion should go hand in hand. But the vitality must have departed from the orthodox and dogmatic forms of Christianity, which were prevalent in Germany and Austria, that a nation professing to be Christian could have started so terrible a war merely to retain its former power and to impress its will and conceptions upon the rest of the world. This religious character of the causes that produced the war has been perceived by a number of writers, but perhaps by none more clearly than by Benj. W. Van Riper in his article on "War and Religion" in the *Unpopular Review*, Oct.-Dec. 1917, from which the following quotations are taken.

"The cause of war is not the ebbing of religious enthusiasm. On the contrary, it is possible to point out some reasons for thinking that the element common to both ecclesiasticism and nationalism is the real thing to be feared. The first stands for faith in the creed, the other for faith in the government, and in both cases such faith is set over against reason, as superior to it. One in its extreme form is fanaticism; the other is chauvin-

¹ Weber, *History of Philosophy*, p. 519.

ism; both are instances of dogmatism. Dogmatism (blind, unreasoning conviction) is a source of tremendous strength; it is also profoundly dangerous. The venerable sentiment 'My country, right or wrong' is the legitimate expression of it on the political side. . . . And on the side of dogmatic religion one finds the same psychosis. What is 'Credo quia absurdum' but the Latin version of 'My doctrine, right or wrong?' The heretic dares to point out some of the inconsistencies of our doctrine, and we tell him he must believe what he cannot understand. Galileo must recant; Professor Mitchell must leave Boston University. Some one suggests that infant damnation is even morally heinous; we reply that God's ways are past finding out, and then continue to believe as before. 'My theology, right or wrong!' That is dogmatism. Its opposite is the open-mindedness of the scientific spirit. The attitude of the latter is, 'I believe this is correct, and I can give evidence to prove it.' The cry of dogmatic religion, of dogmatic nationalism, of dogmatic anything, is 'I believe thus and so, and I will fight to the last ditch, give the last drop of blood, to prove it! . . . Dogma may be defined as a proposition which we believe without rational warrant, and to which we should continue to give our allegiance even in face of rational considerations to the contrary. This is the rigid unyielding thing that sees in every national and religious question, a question of 'principle,' and in every

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compromise, a contract with death and a covenant with hell. . . . The dogmatic spirit is that which, in religion, clothes itself in the hard outer shell of orthodoxy; and, in politics, sees in patriotism only the arbitrary sacrament of the flag. . . . The outer trappings and suits of fixed orthodoxy and of blind patriotism are strikingly similar. . . . In short, ecclesiasticism and nationalism look, on the outside as well as on the inside, very much alike. But there is a third circumstance that points also to the conclusion that these two are intimately related: they almost invariably appear together. The church always has very much about it that is essentially imperial. According to an ancient metaphor it goes forth 'like an army with banners'; it is arrayed in 'the complete armor of God,' and the spirit is a sword. It is no minor authority who speaks of the earthly church as a 'church militant,' and in 1917 as much as ever the chosen ones make up the 'army' of the Lord. And all this is no empty metaphor. As a dogmatic movement, it rests essentially upon authority. Rationalism it has always regarded as its worst enemy. Better a heathen belief than a 'bloodless rationalism' that tries to seek the truth without partiality or prejudice! Authority makes creeds, it blinds us in advance to any other point of view. That defeats mutual understanding and mutual sympathy. That is dogmatism. That is the zeal and passion that demands the utter destruction of the enemy; for in that state of mind every enemy

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is the enemy of the Lord, and so of course ought to be exterminated. That is, in its totality, the spirit of War. Not only, now, is the church essentially militant, but war has generally been essentially religious. Think of the innumerable wars that have had explicitly religious motives. In ancient times wars were indistinguishably politico-religious. . . . The Russians did not relax their fighting as long as the Czar was the 'little father' in the holy Russian church; the Germans are fighting because they are sure of a 'Gott mit uns.' For France, the war is, according to all reports, tantamount to a religious revival; and England trusts sincerely in a God who saves the King. The whole European conflict, as seen from the heart of any actual participant, is a 'Holy War!' It may fairly be doubted whether *any* great war could possibly be carried on without that solemn religious conviction. Yet one more comparison. It was pointed out above that, in the very respects in which ecclesiasticism and military nationalism are alike (i.e., in their respect for and dogmatic assertion of arbitrary authority) they find their logical opposite in the spirit of Science. Rational science knows no authority whose deliverances are immune from farther testing and correction. Its conclusions are consciously tentative. It knows how to venerate its great men without canonizing their books. . . . If vital religion be identified with ecclesiasticism, with grim loyalty to fixed tenets, with the very institutionalizing of the dog-

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matic spirit—and this is obviously what is meant when appeal is made to decreasing church attendance, fading importance of creeds, and the passing of effective orthodoxy—then war is *not* due to a waning of religion in the Occident. That kind of religious life which verges toward religiosity and crushes heretics and stones the prophets of everything new,—that kind of religiousness furnishes the very arms and implements of strife; it gives conscience its excuse, and hate its ardor to burn the incense to Mars.”

It is also being plainly seen that the issue of the war lies between a blind, dogmatic faith in materialistic doctrines and an intelligent and understanding faith in truths established by scientific procedure, as is evident from the following quotations.

“Are we ready to take toward our social, political, and religious values the same experimental attitude, subjecting them to the same tests of international scrutiny and criticism which we demand in our scientific procedure? It is the issue of the democratization of values; and it is neither sentimentalism nor demagogery to say that it is at bottom the issue of the world war.”¹

“Already one is aware of a keen wind astir, seeming to bring with it a demand for substance instead of husks, for contemporaneous insight instead of mere inheritance, which may well warn all doctors of religion of a time of reckoning at

¹ A. W. Moore, *Philosophic Review*, March, 1918.

hand. . . . The revision of creeds now needed is rather in the interest of making as much as possible as intelligible as possible."¹

The real causes of a war so vast in its extent, and so complex in its ramifications, cannot be understood except through a profound perception of the inward spiritual issues involved,—issues which do not lie on the surface, and which consequently do not appear to superficial thinking. Some of these issues have been set forth above, but there are others almost equally important. One of these is that the recent war was essentially a conflict between materialism and idealism. In a general way Germany stands for materialistic works, Austria-Hungary for materialistic theories, and Turkey for blind faith; whereas the allies stand for idealistic aims and thought. "Germany is no longer a land of thinkers and poets,—it is a nation of business and battleships," declares an eminent German writer, and hence their aims are materialistic. The doctrines of von Bernhardt and other German authors who justify and exalt conquest by force of arms, and make might to be right, are another example of Germany's materialistic ideas. In fact the materialism of Germany and Austria-Hungary has become a matter of common perception and knowledge, and has been everywhere commented upon during the course of the war. In regard to the idealism of France, Major-General A. W.

¹ W. E. Hocking, "Religion in War-Time," pp. 383, 384, *Atlantic Monthly*, September, 1918.

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Greely writes in the September, 1914, number of the *National Geographic Magazine*:

"France of the twentieth century is experiencing a recurrence to that state of intensely human and idealistic activity which more than a century since caused it to support the American colonies in their revolutionary struggle. . . . If these phases of French aspiration are so idealistic as to forecast ultimate failure, as hostile critics assert, she will contribute in the future as she has in the past to the world-wide diffusion of aspirations and experiences fruitful of good for oppressed humanity."

The capacity on the part of Russia for self-sacrifice for the sake of ideal ends is well known, and the idealism of the English manifests itself in their humanitarianism, their respect for law, and their love of freedom of thought and speech; whereas the Germans have bowed down to authority and militarism, and did not enjoy much freedom of expression. The recent deadly contest between materialism and idealism was brought about at this period of the world's history by the upward movement of the human race. The Christian Church, Swedenborg tells us, occupies the feet of the Greatest Man of history, and the feet correspond to outmost and material things. As shown in my *Phases of the Church Universal*, the period of the feet has been completed in the growth of the human race, which is now rising out of the feet into the higher and more idealistic province of the legs; and consequently the materialistic

ideas of the old order of affairs which pertained to the province of the feet, have lost their hold upon the minds of the race, and higher and more idealistic views are coming into power. Germany and Austria-Hungary have identified themselves with this old materialistic order of affairs; and it is their sin against the rest of the world, and especially against the younger men and women in it, that they attempted to hold back by force of arms this normal upward progression of humanity, in order to maintain the old materialistic power that they hitherto had exercised. In consequence of the rising of the race out of the outward and material states of the hands and feet into the more idealistic states represented by the arms and legs, the younger generations of Germans, in the recent conflict, were really fighting against their own interests when they supported the influence and power of their military leaders; for every German born since the beginning of 1865 belongs to this new era of idealism that has come into the world, and not to the old materialistic era of the hands and feet. Hence in the recent war the younger generations of Germany and Austria were helping to sustain the influence of the old materialistic ideas; whereas in the countries of the allies the older generations of men were assisting in the development and extension of the more idealistic tendencies of the world. Nevertheless even in pre-war Germany a cleavage, which is destined to grow rapidly, had already started between the old

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dogmatic orthodox views held mainly by the older generation and the new and more intelligent and progressive views of the younger generation. That this is the case is plain from the following statements made in the November, 1914, number of the *Biblical World* in a review of an article in the *Hibbert Journal* by A. D. McLaren of Berlin:

"Since the first of January, 1908, in Berlin alone, there has been a formal and legal secession of 31,367 Protestants, 5029 Catholics, and 196 Jews. The attitude of the state authorities toward the secession from the church has been very undignified. They have prohibited anti-church meetings, and have tried to retain in the church, by compulsion, those who have ceased to subscribe to its doctrines. This helps to prove the oft-repeated assertion that the authorities, unable to maintain real unity in the religious life of the people, are striving to shore up a tottering edifice. . . . What does the Prussian State Church represent? It stands for the upper class; not what in England is called 'society,' but the officials who rule the country on behalf of the aristocracy. It is the political-religious side of 'Prussiandom.' The indifference of the mass of the people toward this church is crystallizing more and more into a living hostility. The working class is becoming convinced that Christianity has been misused to bolster up the Prussian state-idea. The mass of the people are growing more and more conscious of a gap between the view of the universe taught

by science and the dogmatic view of the universe inculcated by the church. The conviction that those who have inwardly broken with the church are morally bound to declare their secession is strengthening among all classes."

The magnitude of the war through which the world has passed naturally leads to an inquiry whether such a war was not predicted in some form in the Bible; for although the Bible deals primarily with the states of the church, the different nations are the ultimates of the different varieties of religion in the church, and ultimates tend to act in unity with internals. But in order to understand clearly the relation of prophecy to this war, it is necessary to take into consideration the good and the bad sides of both belligerents. On their good side the Teutons represent in a general way a dogmatic belief in the literal sense of the Bible, and an immense useful activity; on their bad side they represent materialistic theories and hypocrisy. The allies, on their good side, represent in general a love of freedom, truth, and justice which is necessary for the further advancement of humanity; but on their evil side they represent a self-intelligent idealism which considers its own intelligence supreme, and which is destined to destroy the very foundations of the Christian religion. The dragon mentioned in the twelfth chapter of Revelation represented those in the spiritual world who while interiorly evil lived in good external life, and by such hypocritical

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pretense of morality gained over to their side the simple good, and thus formed artificial heavens for themselves. These were cast out from heaven at the time of the last judgment in 1757, and came into the world of spirits, where they were in direct communication with the minds of men on earth. This is what is meant by the dragon being cast down to the earth. Swedenborg says that the faith of the old Christian church is represented by the dragon, and speaks of it as a faith of the night.¹ Inasmuch as Germany and Austria-Hungary have identified themselves with the old materialistic views of orthodox Christianity, these two countries, and perhaps Turkey also, represent the dragon spoken of in the twelfth chapter of Revelation, of which it is said that after it had been cast out of heaven it came down to the earth, having great wrath, because it knew its time was short; and finally we read of it: "And the dragon waxed wroth with the woman, and went away to make war with the rest of her seed, that keep the commandments of God, and hold the testimony of Jesus." This prophecy, abstractly and spiritually interpreted, refers to the malevolent assault of those who are in faith alone upon the members of the New-Church, who believe that the Lord is divine, and that the decalogue is the law of life; but on the more natural and national plane which we are now considering, the prophecy seems to refer to the recent warfare between Germany and

¹ *Brief Exposition of the Doctrine of the New Church*, 103.

Austria-Hungary and the United States, for, as the New-Church is more numerous in the United States than in any other nation, this country as a nation must represent the woman of the New-Church. In the overthrow of the dragon through the defeat of Germany and Austria-Hungary, which represented it, the work of the last judgment in the other world has become ultimated in this world; for, as the dragon of faith alone and hypocritical materialism was conquered and cast out of heaven at the time of the last judgment in Swedenborg's day, so the same dragon of materialism and hypocrisy has been defeated and cast out in this world on the ultimate plane of civil and moral life. The identification of Germany with the dragon, in both religious and secular circles, has been so widespread as to become a remarkable feature of the times; for the outbursts of devilish fury and hellish destructiveness on the part of the Hun have compelled universal attention, and the unbridled lust for power, the arrogant commercialism, the consummate hypocrisy, the flagrant disregard of the sacred rights of other nations, the cruel and underhanded methods, the fallacious argumentativeness, the cold-blooded materialism, and the apotheosis of the State at the expense of individual freedom, characteristic of Germany and her associates, have laid bare the dragon of the Apocalypse, "cast down to the earth," in all its horribleness for the judgment and condemnation of an indignant world.

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The dragon is the evil side of Germany and her associates; but there is an evil side to the allies also, which has not yet had opportunity to manifest itself fully, because this combination of nations has just begun to take the dominant place in the world's affairs. In the thirteenth chapter of the Apocalypse we read of the beast out of the sea, with the body of a leopard, the feet of a bear, and the mouth of a lion, to which was added a mouth speaking great things and blasphemy. Of this beast, which for many centuries has been regarded in the Christian Church as identical with the Antichrist, which several writers within that church contend represents states now coming upon the world, and which I have shown in my *Phases of the Church Universal* applies to the present times, it is said that one of its heads was wounded unto death, which Swedenborg explains as meaning the discordance of its theories with good works. Although the beast out of the sea represents primarily the evils and falsities now coming upon the Christian Church, it nevertheless represents in a general way and on a large scale the nations in which such evils and falsities are especially rampant. In this respect France represents the body of the leopard, Russia the feet of the bear, England the mouth of the lion, and Italy the added mouth speaking great things and blasphemy. The wounding of one of the heads of the beast is like the crushing initial victories over the allies which Germany gained through her great activ-

ity and thorough preparedness, thus through her "works."

There is also another important prophecy which seems to have been literally as well as spiritually fulfilled during the war, and this is the following prophecy contained in the twenty-first chapter of Luke: "When ye see Jerusalem compassed with armies, then know that her desolation is at hand." The Holy Land corresponds to the church, and a city corresponds to doctrine, and as Jerusalem is the central and most important city of Palestine so is the doctrine of the Lord's divinity the central and most important doctrine of the Christian Church. Geographically, also, Jerusalem corresponds to acknowledgment of the Lord's incomparable greatness and sole divinity, and to worship of Him in consequence of these divine attributes. The city of Jerusalem being encompassed by armies signifies the doctrine of the Lord's divinity being combated on every side by hostile arguments. The capture of Jerusalem from Turkey by the allies in December, 1917, seems to be a literal fulfillment of the above-quoted prophecy; for this capture represented the wresting away of the doctrine of the Lord's divinity from the hold of a blind belief in it, for blind faith is represented by Turkey, and such wresting away was accomplished spiritually by the hostile arguments of a self-intelligent idealism, which the allies represent, and which is destined utterly to deny the Lord's divinity. Such a religious phase is reflected in the

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state of the Christian Church at the present time, where the armies of negative reasoning against the divine birth of Christ have already encompassed with hostile attack the spiritual Jerusalem. This phase is the sign of the desolation and end of that church.

In conclusion, it may be desirable to give some general forecast as to a few of the most important results that will follow from the war, in the religious and spiritual realm; for the whole spiritual order of human society that previously existed has been swept away and changed. The overthrow of Turkey, and the severe contraction of Turkish dominion, means that the rule of blind faith, which has existed in the world for so many centuries, is largely at an end, and that the reason, which Swedenborg tells us is represented by the Assyria of ancient times, and which occupied the central portion of Mesopotamia, is freed from the domination of such faith and able to resume its functions unaffected by such paralyzing influence. More rational views will prevail in theology, and the incubus of blind faith and blighting materialism will be lifted from human minds. As Germany and Austria-Hungary stand for the doctrines of orthodox Christianity, the complete defeat of these nations means the overthrow of the last bulwarks of the old Christianity, and the letting loose of a flood of evils and falsities that will utterly devastate the Christian Church and bring it slowly to an end. The predominance of the new idealism,

which the victory of the allies over Germany, Austria, and Turkey has given to the world, will bring more critical and rational views into the theology of the Christian Church, ideas, too, which will be more in accord with the established facts of science; but the irrational and unscientific views of old Christianity cannot stand the test of science and reason, but will be undermined and destroyed thereby, as well as by a flood of false reasonings which will accompany the downfall of materialistic authority and blind faith in the Christian Church. The Christian Church is dying; but a church which has lasted for nearly two thousand years cannot come to a complete end in a few decades. It will take several centuries before the first Christian Church is finally extinguished, and before the New-Church can come out of the wilderness of the few and be established throughout the world in large numbers. While the overthrow of blind faith and gross materialistic thinking is going to be of great assistance to the religious world in the destruction of a lot of crude, irrational ideas, and in the formation of higher forms of faith that will be more in accordance with reason and science, the change is not going to be an unmixed blessing. The old Christian Church, in spite of a blind obscurity and more or less materialistic forms of faith, has believed at least to some extent in the divinity of Christ and in the higher spiritual truths of the Bible; but with the advent of the new idealism, which discards all authority, even that

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of the Bible, and sets up the unassisted human mind as the sole arbiter of spiritual truth, the supernatural elements and the higher spiritual and divine truths of the Bible are going to be rejected in the Christian Church of the immediate future, and among these truths the doctrine of the Lord's Divine Humanity, which is the very foundation of the Christian Church. Unpleasant as this outlook for the Christian Church may be, it is nevertheless in the nature of advance. The human race must pass through these trying religious experiences, for they are foretold in the Word of God. Their usefulness to the world will be, no doubt, in the destruction of the last remnants of the old Christian theology; for the old Christianity must be utterly consummated and extirpated before the new Christianity can be born in the hearts of men, and grow to ever broadening vision.

THE SYMBOLISM OF FLOWERS

HOW prosaic a thing nature would be without its rich galaxies of myriad-colored flowers that brighten and gladden the landscape all the way from spring to autumn, and how cold and cheerless the fields and meadows and forests would seem with them away! Small wonder is it that Jesus exclaimed, "Even Solomon in all his glory was not arrayed like one of these."

In his poem, "The Sensitive Plant," Shelley gives an exquisite description of some of the most beautiful of these annual visitants:

A sensitive plant in a garden grew,
And the young winds fed it with silver dew,
And it opened its fan-like leaves to the light,
And closed them beneath the kisses of night.

And the Spring arose on the garden fair,
Like the Spirit of Love felt everywhere;
And each flower and herb on Earth's dark breast
Rose from the dreams of its wintry rest.

The snowdrop, and then the violet,
Arose from the ground with warm rain wet,
And their breath was mixed with fresh odor, sent
From the turf, like the voice and the instrument.

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Then the pied wind-flowers and the tulip tall,
And narcissi, the fairest among them all,
Who gaze on their eyes in the stream's recess
Till they die of their own dear loveliness;

And the Naiad-like lily of the vale,
Whom youth makes so fair and passion so pale,
That the light of its tremulous bells is seen
Through their pavilions of tender green;

And the hyacinth purple, and white, and blue,
Which flung from its bells a sweet peal anew
Of music so delicate, soft, and intense,
It was felt like an odor within the sense;

And the rose, like a nymph to the bath addressed,
Which unveiled the depth of her glowing breast,
Till, fold after fold, to the fainting air
The soul of her beauty and love lay bare;

And the wand-like lily, which lifted up,
As a Mænad, its moonlight-colored cup,
Till the fiery star which is its eye
Gazed through clear dew on the tender sky;

And the jessamine faint, and the sweet tuberose,
The sweetest flower for scent that blows;
And all rare blossoms from every clime
Grew in that garden in perfect prime.

The loveliness of many flowers and their importance in medicine are incontestable; but is this the extent of their significance, and must they remain to us little more than what they were to Wordsworth's Peter Bell?—of whom the poet sings:

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A primrose by the river's brim
A yellow primrose was to him,
And it was nothing more.

Says Carlyle, "All visible things are emblems, and matter exists to represent some idea and body it forth." Emerson affirms, "Every appearance of nature corresponds to some state of the mind, and that state of mind can only be described by presenting that natural appearance as its picture." Swedenborg states, "One and all of the objects in the created universe have such a correspondence with each and all things of man that it may be said that man too is a kind of universe." Longfellow testifies:-

And the poet, faithful and far-seeing,
Sees, alike in stars and flowers, a part
Of the self-same, universal being
Which is throbbing in his brain and heart;

while Wordsworth declares:

To me the meanest flower that blows can give
Thoughts that do often lie too deep for tears.

Nor has mankind in general been oblivious of the fact of the correspondence of flowers. The ancient literature and monuments of Babylonia, Egypt, China, India, Persia, and Greece are replete with floral symbols, and as late as the Middle Ages florigraphy formed a part of liberal education in Europe.

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Flowers, then, like all other objects in nature, have an inner meaning, and are emblematic of traits of the human mind. But, though many modern poets have admitted the existence of such a symbolism of flowers, they do not seem to have been successful in divining it in particular instances. With the exception of the rose, the violet, and the poppy, which are generally recognized to correspond respectively to love, modesty, and indolence,¹ few of the poets have grasped or interpreted correctly the inner import of the flowers they describe. There are of course some exceptions to this general rule, and in Wordsworth's poem "To the Daisy" he rightly refers to the cheerful quality of this flower in the following lines:

Child of the year! that round dost run
Thy course, bold lover of the sun,
And cheerful when the day's begun
As morning leveret.

But in Bryant's poem, "The Fringed Gentian," and in Oliver Wendell Holmes's "The Golden Flower," these flowers are compared to "hope." Certainly two flowers so different from each other as the gentian and the chrysanthemum cannot both mean hope; and in fact neither of them does, for hope is symbolized by the lily. François

¹ Thus Anacreon alludes to "roses plucked from love's own bower," Bryant refers to "the yellow violet's modest bell," and Olive Schreiner speaks of the "poppies of sloth and indolence."

Coppée has written a pretty poem, entitled "To a Tulip":

O rare fleur, o fleur de luxe et de décor,
Sur ta tige toujours dressée et triomphante,
Le Vélasquez eut mis à la main d'une infante
Ton calice lamé d'argent, de pourpre, et d'or.

Mais, détestant l'amour que ta splendeur enfante,
Maîtresse esclave, ainsi que la veuve d'Hector,
Sous la loupe d'un vieux, inutile trésor,
Tu t'alanguis dans une atmosphère étouffante.

Tu penses à tes sœurs des grands parcs, et tu peux
Regretter le gazon des boulingrins pompeux,
La fraîcheur du jet d'eau, l'ombrage du platane;

Car tu n'as pour amant qu'un bourgeois de Harlem,
Et dans la serre chaude, ainsi qu'en un harem,
S'exhalent sans perfume tes ennuis de sultane.

But this "Sultan-like ennui" is not characteristic of the tulip, in the appearance of which vigor and regal majesty are conspicuous; it is descriptive rather of the languid and slothful poppy.

The symbolists have not done much better than the poets in this direction, as the following quotations will show.

"Anger is symbolized by a shrub with pinkish flowers, a kind of bitter-sweet, as it is popularly called, and by the herb basil, which ever since the Middle Ages has had the same character ascribed to it of cruelty and rage as to its namesake, the basilisk, in the animal world. . . . Anger may

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also be figured by the balsam, which especially symbolizes impatience, by reason of the irritability of the seed-vessels, which fly at a touch and explode, sending them to some distance. Sloth, finally, has the whole tribe of poppies, which give sleep. . . . For humility you have the bracken, the hyssop, the knotweed, and the violet, which, says Peter of Capua, is by that same token emblematic of Christ. . . . For indifference to the things of this world we find the lichen symbolizing solitude; for chastity, the orange flower and the lily; for charity, the water-lily, the rose, and the saffron flower, so say Raban Maur and the anonymous monk of Clairvaux; for temperance, the lettuce, which also stands for fasting; for meekness, mignonette; for watchfulness, the elder, signifying zeal; and thyme, which, with its sharp pungent aroma, symbolizes activity."¹

"The hydrangea is very ornamental in large rooms and halls; and when the flowers are blue, the whole plant has a cold appearance, whence it has been thought to be emblematic of a coquette, who, devoid of any estimable qualities, seeks to please only by her attention to toilet."²

And in the vocabulary of meanings in Ingram's *Flora Symbolica*, these parallels are given: "Day lily, coquetry; imperial lily, majesty; white lily, purity, sweetness; yellow lily, falsehood, gaiety."

Most of this is palpable guesswork, and there-

¹ J. K. Huysmans, *The Cathedral*, chap. 10.

² Robert Tyas, M.A., LL.D., *Language of the Flowers*, p. 116.

fore unworthy of serious attention. It would seem as if a small degree of rationality might make it evident that all the flowers of the same genus must denote different kinds of the same trait; yet in the above extracts, several entirely different qualities are assigned to one flower, or the same quality is divided up among a number of flowers.¹

It is evident that the flowers of any one genus must correspond to different kinds of the same mental trait. Swedenborg tells us that the correspondence of the function and of the organic form from which the function exists is the same thing, since forms are the substances from which functions exist.² Hence correspondence, as expressed by the structural form of an object, and correspondence as expressed by its functional activity, is one and the same thing; and as the classifications of botany are founded upon the structural affinities of plants, it is plain that, even if the functions are unknown, the botanical relation between the species of a genus of flowers involves a similarity between the mental traits to which the flowers correspond.

While the poets have not distinguished themselves in the way of insight into the secret significance of flowers, many of their poems express

¹ Such books as Richard Folkard's *Plant Lore, Legends, and Lyrics*, Hilderic Friend's *Flowers and Flower Lore*, and Lizzie Deas's *Flower Favorites* contain numberless further illustrations of fanciful and unscientific symbolism.

² *Heavenly Arcana*, 4223.

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sentiments that are really embodied in various flowers. Tennyson's well-known poem beginning "Break, break, break, on thy cold gray stones, O sea," especially the lines:

And the stately ships go on to their haven under the
hill,
But O for the touch of a vanished hand, and the sound
of a voice that is still

teems with a wistful love for those who are lost to us, which is the correspondence of the lily of the valley; and his beautiful song on "The days that are no more" is typical of the gentian, which corresponds to a remembrance of past joys. Passages from Tennyson's "Locksley Hall," and a number of Petrarch's sonnets to Laura, in which these poets give voice to the complaints of unrequited affection, are like beds of narcissi and daffodils, for these flowers correspond to expressions of unrequited love; and Milton's poem "Lycidas," as well as his lament "On the death of a Fair Infant," beginning:

O fairest flower no sooner blown but blasted,
Soft, silken primrose fading timelessly,

resemble the lovely and fragrant flowers of the hyacinth, which correspond to elegiac expressions on the passing of human life and human perfection. The fact that many of the flowers represent poetical effusions enables us to appreciate the meaning of

bees; for bees seem to correspond to a love of poetry, and their honey corresponds to collections of beautiful poetic passages or anthologies of poetry.

Worcester, in his *Plants of the Bible*, has been the first carefully and clearly to trace out the symbolism of flowers; Swedenborg treats of them only in a very general way. Worcester says:

“The annual flowers, herbaceous and short-lived, are like the oft-recurring promptings to be good, to be gentle, modest, patient, hopeful, cheerful, grateful, and so on in a long series, when the admonitions are heeded in a spirit of obedience to the Lord, or to the Lord’s representatives. It is not difficult to see in violets the beauty of a retiring modesty; in daisies, of humble cheerfulness; in lilies, of a more stately and serene hopefulness. The perception of such characteristics, as presented in the flowers, has always been an element in the art of the poets. . . . The flowers of the mind are spontaneous expressions of good feeling.”¹

Flowers are not promptings to be modest, patient, hopeful, and so on, but they are the qualities of modesty, patience, and hopefulness; and unless their seeds have such a signification, Worcester has confounded the meaning of flowers in general with that of the pomegranate, which corresponds to exhortations to good life. Aside from this, the first part of Worcester’s definition

¹ pp. 132, 133.

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is true of the best of the flowers, but it is not comprehensive enough. In regard to the second part of the definition, as flowers belong to the vegetable kingdom they represent expressions of thought rather than of feeling. There are many flowers that are purely natural in their significance; and the jealousy of the bleeding heart, the suspicion of the fuchsia, the stateliness of the eremurus, the respectability of the anchusa, the superciliousness of the amaranthus, the austerity of the aralia, the pomp and ceremony of the spiræa, and the qualities of many other flowers would scarcely be included under the foregoing definition. More exactly defined, flowers may be said to correspond to spontaneous expressions of thought, colored by intellect and made odorous by feeling. These expressions may be either good or bad; but when they are attractive, it is by reason of their sweetness, moral beauty, nobility, piquancy, agreeableness, or other interesting elements. Flowers represent such traits of the character as humility, resignation, deference, condescension, admiration, obedience, conviction, esteem, and so on.

In one of his sermons Worcester gives some additional flower correspondences: "The fragrant violets represent to every one's sense a gentle goodness, self-depreciating, but loving to make life sweeter to others. Their more showy relatives, the pansies, represent a bright, open-faced candor, perhaps a little demonstrative. The sweet lilies

of the valley hide their pure white bells among the clean leaves as forms of maiden modesty. The poppies have marvelously colored tissue petals, beautiful as a dream, and dropping to pieces as suddenly as a dream. Images of bright fancy they are; and of their juice comes opium, the parent of fancies and dreams. And again, the full blooming roses are as beautiful of all that they can give, in petals and color and fragrance, as loving friendship itself, which they image to us.”¹

It seems strange that so great an authority on correspondences as Worcester should have erred so greatly as he appears to have done in the correspondences given in this quotation; and the reason must be either that he did not give these correspondences as careful study in this sermon as he was accustomed to do in his published works, or else that when this sermon was written he had not yet fully perfected that wonderful perception of correspondences so conspicuous in his other writings. If there is any flower, the correspondence of which is perceived and known, it is the violet, which is almost universally recognized as symbolic of modesty; and in fact in Worcester’s own previously quoted statement, he says the violet corresponds to “a retiring modesty.” The pansy belongs to the same genus as the violet, and consequently must represent some kind of modesty. The pansy, indeed, represents a form of modesty that is more intellectual than emotional, as its

¹ *The Promise of Peace*, p. 130.

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bright colorings and absence of fragrance indicate. The lilies of the valley belong to an entirely different genus from the violets, and therefore they cannot correspond to any form of modesty; and, besides, their drooping flowers render them appropriate symbols of grief at funerals and on the graves of departed loved ones. They have nothing in common with modesty. Fancy is too complex a faculty to be represented by a single flower. Poppies can hardly be "images of bright fancy." Olive Schreiner has more accurately termed them "the poppies of sloth and indolence." There is no clear brightness in the colors of the poppy. Poppies are images of the indolent thoughts and indolent dreams which the slothful mind likes to picture to itself and express to others; and the opium which comes from their juice is the disposition to build air-castles, and to frame roseate and indolent dreams of the present and future, which are destructive to earnest and active work, just as the indulgence in opium paralyses the mental and physical faculties of its devotees, renders them visionary and impractical, and atrophies their powers of useful activity. Roses are mentioned as a type of "loving friendship"; but in his *Plants of the Bible*¹ Worcester quotes approvingly the remark from Murray's *Handbook of Mythology* that roses were strewn about Cupid "to symbolize the sweetness and beauty of young love." In that book he states that roses represent "youthful friendship

¹ p. 135.

and admiration''; but friendship is represented by Morocco in Northern Africa,¹ and admiration by the lobelia group of flowers, of which the cardinal flower is the most striking. Indeed, from time immemorial the rose has been the symbol of soulful love between the sexes; and its freshness, sweetness, and beauty are an adequate embodiment of this ideal passion.

¹ *Psychology of the Nations*, p. 152.

EZEKIEL'S TEMPLE

THE thirty-sixth chapter of Ezekiel prophesies the restoration of the internal church, symbolized by the "mountains of Israel," which had been made desolate by the falling away of the Jewish church into the self-intelligence and self-exaltation represented by the Babylonian captivity. The presence of the Lord deserted the Jewish Church, so far as its doctrines were concerned, at the time of the Babylonian captivity; for we read, "The glory of Jehovah went up from the midst of Jerusalem, and stood upon the mountain which is on the east side of the city."¹ This passage seems to mean that the Divine influence left the system of doctrine and worship represented by Jerusalem and the Jewish temple, and was no longer present there, but was present only with such of the members of that church as were in good life from religious motives. A similar condition exists in the Christian Church at the present day, as the Lord exhorts Christians, when they behold their church encompassed by the armies of hostile argument against the Lord's divinity, and when they see within it the abomination of desolation produced by putting man-made and false

¹ Ezekiel xi., 23.

doctrines in the place of holy divine truths, to flee from these false doctrines of the church, and to take refuge in their own religious good life; for such is the meaning of the Lord's words in regard to the consummation of the church,¹ and such armies of denial of the Lord's divinity and the divine inspiration of the Word, and such abomination of desolation caused by self-intelligent falsities, now infest the Christian Church. The Lord's presence does not abide in man-made falsities, but only in the divine truths of the Word and in a life according to them. Since Christians of the present day are not yet capable, as a whole, of receiving the doctrines of the New-Church, their only hope of salvation lies in shunning the self-intelligent doctrines of their church, and living a religious good life; but such life will be almost devoid of any internal spiritual truth, and will be developed with much difficulty and temptation. Such a state of receding from the doctrines of their church and cultivating a good religious life seems to be characteristic of the Christian Church of the present day; and this state is foretold in the following prophecy of Micah: "Now shalt thou go forth out of the city, and shalt dwell in the field, and shalt come even unto Babylon."² For a city signifies doctrine, to go forth out of it signifies to recede from doctrine, and to dwell in a field signifies to live in good of life. The coming to Babylon is the

¹ Matthew xxiv., 15-17; Mark xiii., 14-16; Luke xxi., 20-22.

² iv., 10.

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coming into a state of self-intelligent rationalism, which is destined to characterize the Christian Church of the future.

The divine influence such as it was before the incarnation could not reach with great power to men who, like the Jews of Ezekiel's time, turned away from internal and divine truths to the thoughts of their own intelligence; and although, after the incarnation, the divine presence could be among men on a more external plane, nevertheless the self-intelligence and self-exaltation of the race still remained so strong even in the Christian Church that, coupled with the fact that the Christian Church occupied the most external stage of the world's development, there was no capacity nor desire for the higher spiritual things that come directly from the Lord. Hence, when we read of Ezekiel's temple that the glory of Jehovah, which had previously forsaken the old temple at Jerusalem, returns once more,¹ it points to a time when mankind shall have again become higher and more spiritual in their religious nature, more willing to accept the interior truths of the internal sense of the Bible and correspondences, and less immersed in their self-hood and self-intelligence, so that the Lord can again enter into their minds with truths direct from Himself, and can in this way restore the internal church, which has lain desolate for so many ages. This new coming of the Lord in glory to Ezekiel's temple symbolizes His reception by

¹ Ezekiel xliii., 2, 4.

the church of the future as of old by the church in the times preceding the Babylonian captivity, when the human race believed in correspondences and the internal sense of the Bible, and when externalism and literalism and self-intelligence had not yet shut out from men's minds all inflow of higher religious life. This restoration of internal life to the church, after the period of self-intelligent externalism has passed away, is no doubt meant by the words of Hosea: "On the third day He will raise us up, and we shall live before Him."¹

But the question is, What specific phase in the religious development of the race does Ezekiel's temple represent? Does it represent the celestial stage of the church's development, or only the interior natural stage of internal doctrine and worship that characterizes the New-Church in its beginning? There are a number of indications that point to the theory that the celestial stage of development is represented by the temple. In the thirty-eighth and thirty-ninth chapters of Ezekiel, just preceding the chapters that describe the temple, there is a detailed prophecy in regard to Gog and Magog, and in the passage in the twentieth chapter of the Apocalypse where these two names are mentioned the time referred to is certainly the celestial state of the church.² Similarly, there are many points of resemblance between the descriptions in Ezekiel of the city upon a high mountain,

¹ vi., 2; *Apocalypse Explained*, 532.

² *Phases of the Church Universal*, pp. 89-91.

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the living waters issuing forth from the temple, the trees perpetually green and fruitful growing on either side of the river, and the descriptions of the New Jerusalem contained in the Apocalypse,¹ where again the time of fulfillment is in the celestial development of the church. These resemblances certainly indicate some similarity of meaning; but, on the other hand, there are many arguments to be brought against such a view. In the first place, in the city mentioned in the Apocalypse there is no temple, for "the Lord God Almighty and the Lamb are the temple thereof." Again, Swedenborg states that the temple of Ezekiel corresponds to the spiritual kingdom or the spiritual church,² and this statement precludes the idea of its representing the celestial church. Moreover, the waters which issued from the temple rose first to the ankles, then to the knees, then to the loins, and then became a river that could not be passed through; and the various depths of these waters signify the increase of heavenly truth in the New-Church from its beginning in the external plane of life that now exists in the world up to the highest or celestial plane, for the celestial plane is represented by the river which could not be passed through.³ Consequently, the waters issuing from

¹ See Ezekiel xl., 2; xlvii., 7-9, 12; Apocalypse xxi., 10; xxii., 1, 2.

² *Apocalypse Explained*, 448¹⁸; *Heavenly Arcana*, 2702, 2830, 6502, 7847, 9050, 10262.

³ *Apocalypse Explained*, 629.

the temple cannot belong to an exclusively celestial state of development, as they would if the temple represented the celestial stage of evolution; but they indicate a growth upward from the natural to the celestial level.

Ezekiel's temple cannot represent the state of religion and worship existing in the first Christian Church, because the Lord declared to Ezekiel that in this temple He would dwell forever,¹ and the Lord dwells not forever with the first Christian Church, but is with them only to "the end of the age,"² the beginning of which end has now arrived.

We must therefore conclude that Ezekiel's temple represents the state of worship in the New-Church from the time of its inception up to the time when the church will again become celestial, but not including the celestial period. Swedenborg's statement that Ezekiel's temple signifies the New Jerusalem or the New-Church is confirmatory of this view.³ The marked resemblance of this temple and its city to the city of the New Jerusalem in the Apocalypse, which latter does represent the celestial stage of regeneration, may be explained by the fact that the doctrines of the New-Church have been perceived and formulated by a celestially regenerated mind, enlightened directly from the Lord; and therefore, although the members of the New-Church are not at present

¹ Ezekiel xliii., 7.

² Matthew xxviii., 20.

³ *Heavenly Arcana*, 1458, 3858; *Apocalypse Revealed*, 936.

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in the celestial state, their religion and worship are based upon celestial and genuine truths.

Gog and Magog, according to Swedenborg, correspond to external natural worship separate from internal spiritual worship,¹ and in the Apocalypse they represent the evils of life and falsities of doctrine which will occur again in the celestial stage of mankind's evolution. The mention of these names here is susceptible of two explanations. A possible explanation is that the evils of external worship without internal, similar to those of the Most Ancient Church, characterized the times of Ezekiel, and will again characterize the religious world at the time of the commencement of the growth of the New-Church on a large scale; but a more satisfactory explanation is that Gog and Magog in Ezekiel, the same as in the Apocalypse, represent the evils of the Most Ancient Church, which occupied the celestial stage of the race, and that they are mentioned in Ezekiel because the Divine Mind, after predicting through Ezekiel the future restoration of the internal church following the repudiation of the falsities and evils represented by the beast out of the sea and the beast out of the earth, which repudiation would have to take place before the internal church could be restored, looked ahead and foresaw in the future pathway of the New-Church in its upward progression the vehement evils and falsities of the Most Ancient Church, represented by Gog and

¹ *Apocalypse Revealed*, 858, 859.

Magog. These powerful evils and falsities threaten the peace and security of the celestial church of the future, and the church must needs be on its guard against them when they arise. This is why the reference to Gog and Magog is found in the thirty-eighth and thirty-ninth chapters of Ezekiel, although scarcely any of the rest of Ezekiel treats of the celestial church of the future. After this warning to the church of the serious danger from such external without internal worship that will attend its future career, the Biblical narrative returns to the description of the doctrine and worship of the New-Church at its beginning and afterward, which is represented by the temple of Ezekiel.

The following are the correspondences of some of the main features of Ezekiel's temple. As a whole it corresponds to the ideal state of worship which will prevail in the New-Church from its establishment until the time of the coming of humanity into the celestial state of regeneration. The wall encompassing the temple corresponds to confirmatory and protecting truths from the literal sense of the Bible. The three general divisions of outer court, inner court, and temple proper represent the inmost, interior, and external states of worship. The gates signify introductory truths of doctrine; the east gate introductory truths in regard to good conduct, the south gate introductory truths in regard to wise thought, and the north gate introductory truths in regard to true

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knowledge. The porches are contemplative states of worship. The two pillars in front of the temple proper are the acknowledgment that the Lord alone is good and true. The hinder building on the western side is a purely emotional state of worship without thought. The ministering priests are the holy feelings which assist in the performance of worshipful functions in the soul. The washing of the animal sacrifices for the burnt offering is the purifying of the affections from merely natural things. The tables on which the sacrifices were slain are the confessions that we ourselves are nothing but evil, and the tables of hewn stone on which were laid the instruments for slaying the victims are the recognition of the fact that our own natural affections must perish before spiritual affections from the Lord can take their place. The altar of burnt offering is an uplifted state of worship, and the offering of the animals thereon is the offering up of our natural affections to be consumed by the fire of the divine presence, and so be replaced by higher and more spiritual affections from the Lord. The sprinkling of the blood of the sacrifices upon the altar is the acknowledgment that our wisdom is merely natural, and that it must be inspired by the Lord to become truly spiritual. The horns of the altar are the worshipful reachings up of the mind to the Lord when He is received in inmost feeling. The bottom of the altar is worship from deeds, the lower settle is worship from knowledge, the upper settle is wor-

ship from thought, and the top altar or altar hearth is worship from feeling; the borders round about these are the reachings up of the mind in worship similar to those of the horns of the altar, but on a lower plane.

THE MEANING OF THE POMEGRANATES ON THE PRIEST'S ROBE

IN Exodus we read that upon the hem of the priest's robe should be made "pomegranates of blue, of crimson, and of scarlet, round about the hem thereof, and bells of gold between them round about,—a golden bell and a pomegranate, a golden bell and a pomegranate, upon the hem of the robe round about."¹

Garments of all kinds correspond to forms of expression, which expression may be either of words or conduct. In the passage in the Apocalypse where it is said that "the fine linen is the righteous deeds of the saints," the reference is to expression in conduct; but clothing more often means expression in words, or, as Swedenborg terms it, truths. But clothing implies more or less artificial and conventional language; for the spontaneous and unrestrained expression of our feelings when we come into contact with other persons is largely represented by the skin, and a more restrained and intellectual expression of our feelings is represented by the hair arising out of the skin. Clothing therefore represents more or less conventional and artificial forms of expression or

¹ xxviii., 33; xxxix., 24-26.

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expressions that do not come fresh from our own individual states of feeling, but either come from outside sources or are influenced by conditions outside of ourselves. The wedding garment mentioned in Matthew, because of the lack of which one of the guests at the marriage feast was cast out, represents truths taken from the Word and adopted into our own life, failing to possess which we cannot enter into God's kingdom. Priests, in a general way, represent those who teach truths in order to lead to good,¹ and their robes are the language they employ in such teaching,—language suitable to their office and containing the truths of the Bible.

Fashions in clothing are nothing more than an endeavor to mirror in outward form the changing manners and modes of expression peculiar to each succeeding year, for every year has its special correspondence, which differs from that of every other year.

Swedenborg states that pomegranates correspond to "outward knowledges of good"²; but this is an abstract and general correspondence, and does not give a definite and adequate idea of the specific meaning of the pomegranate, for the correspondence "outward knowledges of good" is applied by Swedenborg to several other entirely different objects, whereas an exact correspondence can be applied to only one species of objects. Worcester

¹ *True Christian Religion*, 422; *Apocalypse Explained*, 329²⁴.

² *Heavenly Arcana*, 9564, 9918.

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in his *Plants of the Bible* gives the following explanation of the above-quoted Scriptural passage: "By the garments of Aaron, who represents the ministry of Divine things from the Lord among men, is meant the Divine Truth in the Lord's Word and teachings from it. The hem of this garment is the principles of good life and right morality in which all Divine teachings terminate, and by which they are held firmly together. The pomegranates depending from this hem in colors of truth and love and charity are representatives of the beautiful life springing from these Christian principles, and the golden bells are teachings of the presence of the Lord, with worship from love for Him,—the acknowledgment that the good life is from the Lord (A.C. 9918, 9921)."¹ Here Worcester gives the meaning of the pomegranate as a beautiful life springing from Christian principles: but I think the correspondence of the pomegranate is more correctly stated as exhortations to lead a good life; for the pomegranate is not a lofty tree, but is scarcely larger than a flowering shrub, and a beautiful life springing from the performance of Christian principles is too broadly inclusive and too exalted a correspondence for a small tree, for the fruits of many noble trees would be included under such a definition. Besides, the correspondence of the pomegranate as exhortations to do good or to live according to the truths that teach good admirably explains why

¹ pp. 46, 47.

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the bells and the pomegranates were placed in alternating order on the hem of the priest's robe; for the bells represent preachings of the truth,¹ and the pomegranates represent exhortations to live well according to these truths, and the reason for placing them in juxtaposition evidently is that priests or ministers should not rest content with merely preaching the truth, but should also insist upon the necessity of living well, and should exhort their hearers to exemplify in their conduct the truths which they have been taught.

The seeds of the pomegranate are perhaps the knowledges of the truths of good life, the firm and rather bitter flesh containing the seeds is perhaps the insistence that truths must be lived according to, and the red color that ever pervades the fruit both within and on the outside is perhaps the emotional spirit of exhortation to right living. The soul of the pomegranate is aptly expressed in the following words:

"He hath showed thee, O man, what is good; and what doth Jehovah require of thee, but to do justly, and to love kindness, and to walk humbly with thy God?"²

¹ *Apocalypse Explained*, 355⁷; *Heavenly Arcana*, 9921.

² Micah vi., 8.

THE MASCULINE AND THE FEMININE ELEMENT

THERE are two general elements that produce a unified whole in mankind,—the will¹ as the container of the emotional faculties, and the understanding as the container of the intellectual faculties. Therefore, in seeking a solution of the problem as to just what the masculine and feminine elements consist of, it is natural to turn to these two prime factors of human life. The cerebellum, which contains the strictly emotional faculties, is a small brain situated below the hinder part of the cerebrum, which is the large brain above and in front of the cerebellum, and which contains the more intellectual faculties of the mind. But it is not meant to be implied that the masculine and the feminine element refer respectively to the will and the understanding, that is, that the man

¹ The will is here taken as meaning the sum total of the emotions, especially the concrete emotions. It is unfortunate that Swedenborg uses the word "will" to express the emotional faculties contained in the cerebellum; for the will or volition is not contained in the cerebellum at all, but is in the hinder part of the cerebrum, where the concrete intellectual faculties are contained. But all the faculties of the cerebrum are not intellectual. Many of them, especially in the hinder part of the cerebrum, are intellectual-emotional faculties, such as the will, the love of sex, assurance, and so on.

represents exclusively either the will or the understanding, and the woman exclusively either the understanding or the will. In this connection Swedenborg states:

“The mind consists of two parts, one of which is called the understanding, and the other the will. When those two parts act in unity, they are then called one mind. In heaven, the husband acts as that part which is called the understanding, and the wife as that which is called the will.”¹ But he also says: “Every one, whether man or woman, enjoys understanding and will; but still in the man the understanding predominates, and in the woman, the will; and the character of the human being is determined by the predominating faculty.”² Hence both men and women have wills and understanding; but, according to Swedenborg, the understanding predominates in man and the will in woman.

If the organs and tissues of the human body, which in their essence are nothing but correspondences and outward manifestations of the faculties of the mind, afford any true indication of the essential difference between the male and the female, they show that such difference lies mainly in the form of the sexual organs. With the exception of the sexual organs, men and women have almost the same physical organs and tissues, and it is therefore evident that neither one represents either the will or the understanding exclusively.

¹ *Heaven and Hell*, 367.

² *Idem*, 369.

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As the physical distinction between the sexes lies chiefly in their sexual organs, and as these organs are merely outward expressions and forms of some one faculty of the mind, it is plain that the main difference between the sexes consists in their different share in the characteristics of this particular mental faculty. Although the physical differences between male and female are mainly in the sexual organs, nevertheless these differences are so great that they profoundly influence the whole nature of both sexes; and it is in the correct interpretation of these sexual differences that the true explanation of the distinction between masculine and feminine lies. For the question of male and female is not to be explained by reference to the will and the understanding in general, but by reference to the emotional and the intellectual sides of a single definite faculty. This mental faculty, which is divided up to make men and women, is the love of sex, or the mutual love of good for truth, and of truth for good; and the sexual organs are merely outward forms and expressions of the love of sex.

The correspondences of the sexual organs and their differences in the two sexes have been fully explained in *The Mind and the Body*¹; and a careful study of these correspondences leads to the conclusion that instead of the understanding or intellectual side of the sexual faculty predominating in man and the will or emotional side predomi-

¹ pp. 249-267.

nating in woman, as Swedenborg states it, the contrary is the case, and that man represents the emotional element of the sexual faculty, and woman the intellectual element. The emotional side of the sexual faculty, which man represents, is in general strong sexual feeling, perceptions from feeling, and a desire of communicating these perceptions to others who are in intellectual states; and the intellectual side of the sexual faculty, which woman represents, is the love of receiving these perceptions as a basis for intellectual thoughts, formulating them by active thought about them, and giving them outward expression in words or deeds. The seed of the male corresponds to perceptions of truth,—as Worcester puts it, “It is inmosty the masculine perception of truth, which is formed in the will by the intent to propagate it”¹; and as perception comes from feeling,² perception is therefore essentially an emotional product, or a product of the will, and the fact that the seed as representing perceptions comes from the male shows that man and not woman represents the emotional element. The woman’s function is to receive the seed or perception of truth from the male as a nucleus about which her thoughts may center and from which they may develop, just as the ovum of the female is impregnated by the male seed, and gradually develops into the foetus. Hence woman’s function is essen-

¹ *Physiological Correspondences*, p. 322.

² *Divine Love and Wisdom*, 406; *Apocalypse Explained*, 55.

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tially intellectual; for the intellect is relatively passive and receptive as compared with the will and its perceptions.¹ That man represents the emotional side of the sexual faculty is evidenced further by the fact that he has a low-pitched voice, whereas woman has a high-pitched voice; for the cerebellum, which contains the emotions of the will, is a low brain in comparison with the cerebrum, which is situated above it. Moreover, a low and bass voice corresponds to feeling, and a high and soprano voice corresponds to thought and knowledge, just as the slow vibrations of light, which are like the low voice in music, give the emotional colors of red, orange, and yellow, whereas the rapid vibrations of light, which are like the high voice in music, give the more intellectual colors of green, blue, and violet. Again, music is essentially the expression of feeling; and if women represented the will and men the intellect, women would greatly surpass men as composers of music. But in this field of endeavor, there are no women who have ever achieved foremost rank; and the conclusion is therefore inevitable that feeling is a peculiar attribute of men, because they wholly excel in the expression of emotion through the medium of music. Again, we are told that all power is from truth that is from good²; and as man is more powerful physically than woman, this is another argument in favor of his representing the feelings of the will, for good or feeling is of the

¹ *Heavenly Arcana*, 5194.

² *Idem*, 10182.

will, and man represents the perceptions of truth from feeling, or truth that is from good.

Swedenborg relates a conversation with a celestial angel, in the course of which the angel declares that the marriage union between himself and wife is like the conjunction of the heart and lungs, his wife representing the heart, and he the lungs¹; but in reality the husband is the heart, which is the emotional and perceptive part of the faculty of inspiration, and the wife is the lungs, which are the intellectual and thoughtful part of the same faculty. The wife, as the angel truly states, is the love of the husband's wisdom, and the husband is the wisdom within her love; but the wife's love is an intellectual love for the husband's perceptions that spring from his greater depth of feeling. The husband, like the heart, supplies the origina-tive and motive force, while the lungs, like the wife, reciprocate, and furnish the purifying and refining influence. Who does not know that women are more delicate and refined than men, and that wives exert a refining and elevating influence upon their husbands?

But women appear to be emotional in their nature, whereas men at times seem more intellectual than women; how are these appearances to be accounted for? The emotionality of women is external, and therefore more obvious, while that of man is internal, and therefore less evident; on the other hand, the intellectuality of woman is

¹ *Marriage Love*, 75.

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internal, while that of man is external. Although woman is essentially thought, she has emotionality from two sources peculiar to herself,—from her affection for receiving man's perceptive ideas, and from her love of giving these ideas, after further developing and formulating them herself, outward actuality through expression or conduct. A man investigates subjects for himself, and thinks out problems for himself. While this is an intellectual process, it really springs from man's emotions,—in the highest form his love of growing wise, and it is accomplished mainly by his perceptive thought, and the life of all perception comes from feeling.¹ It is this perceptive intellectuality of man, and his reliance on his own proper understanding to solve problems, that differentiate man from woman, and that give him a seeming greater intellectuality than woman; whereas it is woman's affection for the perceptive ideas originated by man as a nucleus for her own thoughts, and her love of developing and bringing forth these ideas into actual existence, that give her the appearance of greater emotionality than man. Moreover, even the emotionality of woman is an affection for truth. Because it is more outward than man's emotionality, feminine emotionality is more obviously apparent; but essentially it is an affection for the truth that teaches what is true and for the truth that teaches what is good. The affection for what is true is feminine; but the affection for what is good is not

¹ *Heavenly Arcana*, 2619.

feminine, but masculine, the feminine affection being only for the truth that teaches what is good, not for the good itself.

Men are relatively graver and more serious than women, while women excel in the lighter and more graceful aspects of life; and here again the difference between feeling and thought is manifest, for seriousness is a product of feeling, and levity a product of thought. According to Horace Walpole's famous epigram, "Life is a comedy to those who think, a tragedy to those who feel." Men feel more deeply and are more intense than women; and Tennyson speaks truly in "Locksley Hall" when he sings:

Woman is the lesser man, and all thy passions,
 matched with mine,
 Are as moonlight unto sunlight, and as water unto
 wine.

It is woman's lack of the perceptive element that makes her depend upon man's perceptive wisdom, and to seek his original ideas, which she adapts to her own state of mind, develops by constant reflection upon them, and finally formulates and expresses in her own language. What is this but an intellectual process? Yet it is the mental process of women in the production of their ideas, and it is their physical process in the birth of children.

Swedenborg states that women are born loves

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of the understanding of men,¹ and it is mainly this love for the perceptions of men's understanding that gives her her emotionality; but it is an intellectual emotionality, because it is the love of reflective thought for the perceptions of the understanding. This central fact of woman's nature seems to be described in Genesis by the creation of woman out of a rib of man; for the ribs correspond to the proper power of perceiving and thinking out subjects for one's self, and thus of understanding them in one's own way; and it is the original perceptive ideas resulting from such individualistic thinking that woman loves as a basis for her own cogitations. Hence man is the active and originative agent, while woman is the passive and receptive agent.

The fact that women are essentially and persistently receptive in their nature is very evident from their sexual organs, which are fitted, not to originate the germ of life, but to receive it from men; yet we are told that "truth is a recipient of life, that is, of good."² It is therefore plain from her receptive nature alone that woman represents truth.

The foregoing reasons make it plain that relatively to each other the male represents the will or the emotional part of the sexual faculty, together with its perceptivity, and that the female

¹ *Marriage Love*, 393.

² *Heavenly Arcana*, 2189, 3094, 3164; see also *Heaven and Hell*, 371.

represents the understanding or the intellectual part of this faculty; consequently that men represent the originative and creative element, and excel in feeling and perceptive understanding, while women represent the receptive and formulative element, and excel in thoughtful understanding and the expression of ideas. This is plainly taught by Swedenborg in the following words: "Because it is not known in what the masculine essentially consists, and in what the feminine, therefore it shall here be stated in a few words. The difference consists essentially in this, that the inmost in the male is love, and its covering is wisdom, or, what is the same thing, the male is love covered or veiled by wisdom; and that the inmost in the female is that wisdom of the male, and its covering is love thence derived. But this love is feminine love, and it is given by the Lord to the wife through the wisdom of the husband; whereas the former love is masculine love, and is the love of growing wise, and it is given by the Lord to the husband according to the reception of wisdom. Hence it is that the male is the wisdom of love, and the female, the love of that wisdom; wherefore from creation there has been implanted in both the love of conjunction into a one."¹

It seems strange, after so positive a statement that the inmost of the male is love, and the external covering wisdom, and that the inmost of the female is that wisdom of the male, and the external

¹ *Marriage Love*, 32.

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covering love thence derived, that Swedenborg should say, as he does repeatedly, that man represents the intellectual element, and woman the emotional element.¹ On the other hand, however, he states that man's wisdom cannot exist except through love²; and if it is true that love is man's internal, and that his wisdom, which cannot exist except through love, is man's external covering, how can man represent anything but the emotional element? For does not the quality of a thing depend upon its internal essence, and not upon its outward form?³

Swedenborg also says that the truth which is from good is masculine, and that the good springing from that truth is feminine,⁴ and this is certainly true; but it is also true that both good and the truth springing from good are masculine, and that both truth and the good coming from truth are feminine. The intimate relationship existing between the Lord and the church is often portrayed in the Bible as a marriage union between husband and wife; if therefore the husband represents the truth of the understanding, and the wife the good of the will, why is not the Lord represented as the wife and the church as the husband, for the Lord is love above all else? The fact that the Lord is everywhere in the Bible referred to as the bridegroom and husband, and the

¹ *Heaven and Hell*, 367; *Marriage Love*, 33, 90, 91, 100.

² *Idem*, 88, 90.

³ *Heavenly Arcana*, 3935.

⁴ *Marriage Love*, 90.

church as the bride and wife, shows conclusively that the husband or male represents feeling or good, and the wife or female, thought or truth.¹

Again, Swedenborg states that a husband and a father signifies good, and a wife and a mother truth.² But men and women do not change their essential natures by becoming married and having children. It is certainly confusing, therefore, to be told that a man when unmarried signifies truth, but married and a father he signifies good, and that a woman when single signifies good, but married and a mother she signifies truth.

Inasmuch as Swedenborg insists that man represents the understanding, and woman the will, it will be well to examine carefully the reasons which he adduces in support of his assertion. These reasons are given in the following quotation:

“Man is born to be intellectual, thus to think from the understanding, but woman is born to be affectional, thus to think from the will; which also is evident from the inclination or natural disposition of each, as also from their form. From the disposition, in that man acts from reason, but woman from affection. From the form, in that man has a rougher and less beautiful face, a deeper voice, and a harder body; but woman has a smoother and more beautiful face, a softer voice, and a more tender body. There is a like distinction between understanding and will, or between thought and affection; so also between truth and

¹ *Heavenly Arcana*, 3236.

² *Idem*, 3236, 33. 70

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good, and between faith and love; for truth and faith are of the understanding, and good and love are of the will."¹

Woman as well as man has reason and acts from it; but her receptive and relatively passive nature induces her to seek man's opinions on subjects, and does not incline her to think out problems for herself in an exhaustive and detailed manner, as men do, before reaching a conclusion; and, without such comprehensive and exhaustive examination, it is natural that she should accept what appeals to her affections, and men would do the same if they adopted a passive and receptive state of mind. This fact shows that woman's nature is receptive, and does not show that she represents the will; for the understanding is receptive in relation to the initiativeness of the will.

Women are undeniably more beautiful than men; but beauty does not spring from good but from truth, for we are told that "truths themselves constitute as it were the face of good, the beauty of which is from the form of truth, but what affects is good,"² and again that "celestial truth is the very principle of beauty or is beauty itself."³

It is true that men are more hairy on their faces and bodies than women, and hair corresponds to an intellectual expression of affections. Man represents the perceptive part of the sexual under-

¹ *Heaven and Hell*, 368.

² *Heavenly Arcana*, 3804.

³ *Idem*, 1470.

standing, and therefore clothes his feelings in some respects in more intellectual forms than women; but it is an intellectual expression in outward, not inward things, because the body and face are outward in relation to the head. Abundant hair on the head, however, is one of woman's chief characteristics, and the hair of the head corresponds to intellectual expressions in regard to interior subjects; and woman is outwardly emotional, but inwardly intellectual. As to the difference in the tone of voice of the two sexes, it has already been shown that the low voice of the male corresponds to the emotional element, and the high voice of the female, to the intellectual element; and it has also been shown that the greater physical strength of man comes from his being more emotional, and hence more in truth from good, than woman.

Therefore, the reasons adduced by Swedenborg in support of his theory that man represents understanding, and woman will, are inconclusive, and do not at all prove his theory. The contrary is the case; and it is evident from the foregoing arguments that man is primarily and inwardly emotional feeling, and secondarily and outwardly perceptive understanding; while woman is primarily and inwardly thoughtful understanding, and secondarily and outwardly intellectual feeling.

In fact, woman as a result of her sex has two sources of emotion,—the love of receiving man's wisdom, and the love of bringing that wisdom, as developed by her own thought, into outward and

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formal existence; but these two loves of receiving man's wisdom, and of perceiving its possible applications to good uses or else of fittingly expressing its truth, are essentially intellectual loves. Worcester well describes the masculine and feminine elements in true marriage: "A true man of the church is in love for the Lord's love, and for the wisdom that reveals that love; and a true woman of the church is stirred by the nobleness of that wisdom, and by a sense of the goodness to which it will lead in life."¹

The celestial church, which is essentially in love, is masculine in relation to the spiritual church, which is essentially in truth and a good life according thereto. Hence the men of the Most Ancient or celestial church were called Adam or Man above all other churches. So, too, the inhabitants of the continents of the New World, which represent feeling, are masculine in relation to the inhabitants of the continents of the Old World, which represent thought, intellectual emotions, and knowledge.

To appreciate the intellectuality of ancient times as compared with modern times it is only necessary to compare the orations of Demosthenes and Cicero with those of Webster, the poems of Homer and Virgil with those of Milton and Tennyson, the history of Thucydides with that of Gibbon, and so on. Moreover, whereas the intellectual and formal arts of sculpture and architecture were brought to great perfection in ancient

¹ *Physiological Correspondences*, p. 329.

times, the more emotional arts of music and painting have been fully developed only in modern times. Comprehensively considered, ancient times lasted from the beginning of history down to 1300 A.D., and as a whole this entire period was an intellectual era; whereas the years since 1300 A.D. have been relatively emotional in their nature. As children during their early years have the characteristics of the early periods of the world's history, to say that mankind were masculine in ancient times and are feminine in modern times is equivalent to saying that boys are more masculine than men,—a statement which is absurd. Besides, boys up to a certain age have a soprano or alto voice, which afterward changes to bass or tenor; and this is another indication that their early years are relatively feminine, and their later years masculine. In spite of these facts, Worcester in his *Physiological Correspondences*¹ considers that ancient times were relatively masculine, and modern times feminine. The truth is just the opposite; for ancient times were more intellectual than modern times, and, as we have seen, intellectual things are relatively feminine, and emotional things are relatively masculine, in spite of all appearances to the contrary.

The definition of the masculine and feminine which has been given above enables us to understand clearly Swedenborg's various interpretations of the meaning of man and woman, he sometimes

¹ p. 362.

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calling them respectively good and truth, and sometimes truth and good.¹ Where man is mentioned in the Bible he signifies good, the perception of truth, or the truth that springs from good; whereas where woman is mentioned she signifies affection for truth, truth, or the good that comes from living according to truth. According to Swedenborg a father signifies good, and a mother truth, but a son signifies the truth of the church, and a daughter the good of the church.² A father signifies good, and a mother truth, and this is their essential signification according to the real meaning of the sexes; but the signification of a son as truth, and a daughter as good, is a secondary and derivative signification in which the primary meaning of the sexes is disregarded, and a son in that case signifies the perception of truth, and a daughter the good that springs from living the truth. Swedenborg also says that "virgins denote the affections for good and for truth,"³ and Worcester states that "perceptions of wisdom are spiritual sons, and joys in goodness are spiritual daughters"⁴; but daughters are really joys in the truth that teaches either what is good or what is true. In regard to the begetting of sons and daughters, and their distinctions as to sex, Worcester writes:

¹ *Heavenly Arcana*, 915.

² *Apocalypse Explained*, 532¹¹.

³ *Heavenly Arcana*, 2362, 3081.

⁴ *Physiological Correspondences*, p. 330.

“In the begetting of sons, spiritual and natural, the masculine mind is in the perception of truth; in the begetting of daughters, it is in the perception of the goodness of that truth, which is made sensible to it by the love of the wife. The soul is from the father in both cases, and its sex depends upon the state of the father; but in the one case his state is masculine, and in the other it is relatively feminine. . . . Swedenborg says, ‘I inquired, “How is what is feminine produced from a male soul?” and I received for answer, that it was from intellectual good, because this in its essence is truth; for the understanding can think that this is good, thus that it is true that it is good. It is otherwise with the will; this does not think what is good and true, but loves it and does it.’ (C.L. 220).”¹

Swedenborg states that in the celestial church the wife represents good, and the husband truth, whereas in the spiritual church the husband represents truth, and the wife good: “In the celestial church the husband was in good, and the wife in the truth of that good; but in the spiritual church, the man is in truth, and the wife in the good of that truth: and they also actually are and were so, for the interiors with man underwent this change.”²

This difference may be explained in the following manner: a man of the spiritual church is relatively in an external state, and man’s external

¹ *Idem*, p. 331.

² *Heavenly Arcana*, 4434, 4823.

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state is that of perceptive understanding; whereas a man of the celestial church is in an internal state, and man's internal state is a state of love. So, too, woman's internal state is that of thought, and a woman of the celestial church would be in her internal state; whereas woman's external state is that of love for man's wisdom, and a woman of the spiritual church would be in such external state.

In conclusion, it must be said that inasmuch as, in consequence of their sex, both man and woman have an emotional and an intellectual side to their natures, it is possible to say that either one of them represents either thought or feeling¹; but nevertheless the fundamental distinction between the sexes is always present, and the kind of thought and feeling represented by them is ever different, and essentially the male represents the emotional element, and the female the intellectual element.

¹ *Heavenly Arcana*, 5198

THE SPIRITUAL MEANING OF SAUL, DAVID, AND SOLOMON

SWEDENBORG gives the meaning of these three Jewish kings as the Lord's royalty or the divine truth,¹ and he also states that David represents the Lord's spiritual kingdom, while Solomon represents both the Lord's celestial kingdom and His spiritual kingdom.² But as all kings in the Word represent the divine truth,³ it is evident that as applied to Saul, David, and Solomon this is only an abstract and a general correspondence, and tells us very little in regard to the specific representations of these three Israelitish kings; for every king has his own specific representation differing from that of every other king, just as each individual differs in mind and character from every other individual. The greater value of a particular and definite correspondence, applying to only one person or thing, as compared with a general and an indefinite correspondence, applying to many different objects, can be illustrated by comparing the two different correspondences which Swedenborg gives to the Nicolaitans in the

¹ *Apocalypse Revealed*, 166; *Heavenly Arcana*, 4594.

² *Apocalypse Explained*, 946, 654²⁹, 33.

³ *Heavenly Arcana*, 4763, 9548; *Apocalypse Explained*, 205.

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Apocalypse Explained and the *Apocalypse Revealed*. In the *Apocalypse Explained* Swedenborg says the Nicolaitans mean "those who separate charity from faith"; but this is a general correspondence, for the same thing is meant by the dragon, by Cain, by Reuben, by Jezebel, and by others. In the *Apocalypse Revealed*, however, Swedenborg states that the works of the Nicolaitans mean "meritorious works" or "those who make works meritorious"¹; and this is a particular and definite correspondence, and seems to be peculiar to the Nicolaitans.

Worcester has attempted to assign a definite and specific meaning to these three Israelitish kings, and he says in regard to them: "The period of the Kings is the period of the first stirring of the rational powers. In it the first beginnings of Greece and Rome appear in history. The very desire for a king in Israel is evidence of the stirring of a new desire for unity and subordination, and for relations with other nations, characteristic of awakening rationality. It was in Israel only the beginning of the natural rationality, with no other than natural aims. Yet natural ideals may represent spiritual ideals, as in fact they did. The character of the first natural reason, confident of great possibilities, was represented by Saul, higher than all the people from his shoulders and upward. Some good work it does, for it is not bad. But its inability to search out and destroy the deeper evils

¹ *Apocalypse Explained*, 107; *Apocalypse Revealed*, 86, 115.

was represented by Saul's sparing Agag; and its pride in spiritual knowledge, by the long servitude to Philistia. The gentler spiritual reason, which justly acknowledges its entire dependence upon the Lord, was represented by David in his recognition of natural dependence upon the Lord for safety from his enemies, and for the establishment of his kingdom. And the rule of the love of the Lord, when the reason has arranged all things in their true spiritual order, was represented by the peacefulness and abundance of the reign of Solomon."¹

In a general way Worcester's remarks seem to be correct; but as Greece corresponds to the faculty of comparison, and is the source of an intellectualism which compares and balances the arguments or evidence for and against a given question or proposal, and as Italy corresponds to the will to do, it is difficult to see what these two countries have to do with the strictly rational powers of the mind. Besides, these countries did not become prominent in international affairs until several centuries later; whereas Assyria, which corresponds to the reason, had already at the time of the Kings become a powerful nation and was predominant in Asiatic affairs, although it suffered a temporary eclipse of political power about that time. Such Assyrian ascendancy of the reason must have profoundly influenced the minds of the Jewish people who lived during this period.

¹ *The Bread of Life*, pp. 248, 249.

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Worcester speaks of Saul, David, and Solomon as representing three different aspects of the reason; and while it is true that they represent the three degrees of natural, spiritual, and celestial, or of knowledge, thought, and feeling, they seem to represent three divisions of the rational faculty as a whole, and not three aspects of the reason alone. The different aspects and qualities of the reason would be more properly represented by the kings of Assyria, which country corresponds to the reason, and which comprises only the central part of the rational faculty; whereas if the rational powers of the mind, exercised under due subordination and reverence to a Divine Being, are represented by these three kings of Israel, it is reasonable to suppose that the whole rational faculty, and not merely a part of it, would be represented by them.

The three general divisions of the rational faculty as a whole are rational inference, the reason, and rational perception; and Saul represents rational inference, David the reason, and Solomon rational perception. Moreover, these three kings represent the three general divisions of the rational mind as they function in religious life and in the things of the church, and not as they exist in the natural mind and its activities; for the rational mind is represented by Babylonia as rational inference, by Assyria as the reason, and by Armenia as rational perception.¹ The same three-fold divi-

¹ Kip, *Psychology of the Nations*, pp. 54-59.

sion of the rational faculty that is exhibited by these three countries is also represented by the moons of Saturn as rational inference, by Saturn itself as the reason, and by the rings of Saturn as rational perception; and it is also represented by the ligament of the patella or knee-cap as rational inference, by the patella as the reason, and by the lateral ligaments of the patella as rational perception.¹ In fact, Swedenborg tells us that Saturn corresponds to the reason, and that the spirits of Saturn appear in the other world in the plane of the knees.²

The same three degrees of external, middle, and internal are exemplified in the types represented by Saul, David, and Solomon; for there are seven types of humanity, four emotional and three intellectual,³ and Saul seems to have been the external or cognizant type of the three intellectual types, David the thoughtful of the emotional types, and Solomon the emotional or perceptive of the emotional types. The cognizant of the intellectual types is often impulsive, and seems to be peculiarly liable to hallucinations, and Saul was very impulsive, and was subject to fits of melancholia and insanity. Peter, the apostle, seems to

¹ Kip, *The Mind and the Body*, pp. 38, 39.

² *Spiritual Diary*, 1516, 3328; *Heavenly Arcana*, 8947.

³ It is probably in consequence of this division of the types of humanity that Swedenborg says that four signifies all things of good, and three all things of truth. (*H. A.* 10624; *A. E.* 532), or else the types themselves are based on that law of correspondences.

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have been of this type, and therefore appropriately represented truth or faith, as this type is the most purely intellectual of all the seven types of humanity. The thoughtful of the emotional types is characterized by emotional thoughtfulness, and often possesses an easy flow of language, and even eloquence, and David exhibits much emotional thoughtfulness in his poems, and was known as the sweet singer of Israel because of the beautiful psalms he wrote. The emotional or perceptive of the emotional types, which is the highest of the emotional types, possesses strong feeling, the perception of what is good, and practical wisdom, and that Solomon had these attributes is evident from his earnest prayer to Jehovah at the dedication of the temple which he had built. He gave an instance of his practical wisdom in his celebrated judgment concerning the child claimed as their own by two different women.

The fact that Saul as rational inference was the first of these three Jewish kings is paralleled by the circumstance that the ligament of the knee-cap is first developed in the embryo, before the knee-cap itself is formed. The same sequence of development is true of Babylonia, which corresponds to rational inference, in relation to Assyria, which corresponds to the reason; for Babylonia attained civilization and political importance a considerable length of time before Assyria.

Babylonia, besides representing rational inference, has also territory within its borders which

corresponds to the intellectual proprium; for Babylon, we are told, corresponds to the love of self or the proprium,¹ and the tendency of the intellectual self-hood, with its pride of self-intelligence and its exaltation of self, has caused Babylon to become the symbol of the faculty that applies the holy things of the church to self, and thereby profanes and adulterates holy truths and goods. This fact furnishes a clue to the reason why Saul was rejected from the kingship and David chosen in his stead. One of the reasons for Saul's rejection was his disobedience, through self-love and the pride of his own intelligence, to Samuel's command to await his coming for seven days, when Samuel would offer sacrifice to Jehovah; but when Samuel delayed his coming, Saul arrogated to himself the sacred functions of the priesthood, and offered himself the sacrifice of burnt-offering.² Thus the Babylon of self-love and self-intelligence, inherent in the faculty of rational inference, was the cause of his undoing. A further instance of Saul's disobedience to God's command was his sparing Agag and the best of the flocks and possessions of the Amalekites, although God had commanded him utterly to destroy them.³ Such flagrant disobedience to God's command might well have arisen from the self-love and self-intelligence of the proprium, to which, as above stated, Babylon corresponds, and which is a part of the Babylonia faculty of rational

¹ *Heavenly Arcana*, 1326.

² I Samuel x., 8; xiii., 9.

³ I Samuel, xv.

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inference that Saul represents in its application to the things of the church.

The fact that Saul stands for the lowest or knowledge degree of the rational faculty explains perhaps his inability to search out and remove the deeper falsities of the church, represented by his sparing Agag, and also explains Israel's servitude to Philistia during Saul's reign, which Worcester says corresponds to Saul's pride in spiritual knowledge. Saul lost his life in battle with the Philistines, and this signifies the destruction of such inferential rationalism in the church because of its tendency to rely on mere knowledge of doctrine, without a good life according thereto; for the Philistines correspond to a knowledge of doctrine unattended by a good life.

David stands for the middle or thought degree of the rational faculty, which is the reason proper, so far as it concerns itself with spiritual things. Although the reason has several different aspects, its main function is to ascertain whether a given theory agrees with and explains all the known facts in regard to a question. By David this function of the reason is represented only so far as it is exercised with reference to the spiritual things of the church; for David was a king of Palestine, and not of Assyria. The more interior rationality of David as compared with Saul is evidenced by his greater organizing powers; for David was the real founder of the Jewish monarchy, Saul being little more than a successful military leader.

David's great successes against his enemies in the establishment of the Jewish kingdom are no doubt a result of the great power of the spiritual reason, exercised with full reverence toward God, and acknowledging its entire dependence upon Him; for the kings of Israel all represented some ruling form of reverence toward God, inasmuch as Palestine itself corresponds to the faculty of veneration.¹ Even Saul was religious, and venerated Jehovah, although his religion often bordered on superstition.

David's name looms very large in Biblical history and prophecy, the Lord Himself being constantly referred to as the son and root of David. Since Solomon, from whom the Lord was descended equally as well as from David, represents the celestial kingdom, and David only the spiritual kingdom, why did not the Lord speak of Himself as being of the root of Solomon? Yet even in the Apocalypse, written after the Lord's complete glorification of His human and His indissoluble union with the Father, He refers to Himself as "the root and the offspring of David."² So great a significance assigned to David in the Bible betokens a similar importance in his representation. But why should the spiritual reason be considered so important a faculty in religious affairs that the Lord should be constantly represented to us as belonging to the lineage of David? A reason that forcibly suggests itself is that as our planet corre-

¹ Kip, *Psychology of the Nations*, pp. 63-65.

² xxii., 16.

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sponds to the faculty of establishing truth upon a firm foundation, so that there may be no reasonable doubt as to its correctness,¹ the Lord represents Himself to us as a descendant of David because the truths of the church are firmly established mainly by the reason. The same thing is true in the realm of science, for most of the great fundamental truths have been established by the reason. Take, for instance, the theory of gravitation. No one has seen the force of gravity acting. What we see with our eyes is only the results of its activity. The only reason the theory of gravitation is accepted is because it agrees with and explains all the known facts. Hence its truth is established entirely independently of the testimony of the senses. The great general truths and fundamental principles of science have not been ascertained and established by bringing to bear upon a question a large mass of accumulated observations, which is the Swedish method, nor by finding something common to a large number of facts, which is the English method as advocated by Francis Bacon in his *Novum Organum* and by Herbert Spencer in his *First Principles*, nor by synthetic induction, which is the German method, nor by philosophic perception, which is the method represented by Tibet, nor by intuitive speculation, which is the method of India, nor by any other method than that of the reason. Many of the facts of science, it is true, have been established by patient observa-

¹ Kip, *The Mind and the Body*, pp. 30-32.

tion and experimentation, but its main great principles or laws have been ascertained and established beyond the shadow of a doubt chiefly through the reason, with the co-operation of the other rational faculties of rational perception and rational inference. Even persons within the church are apt to depend upon authority and the testimony of the senses to prove any assertion; but, as for authority, quotations from the Bible, and even from Swedenborg, can be adduced to support many erroneous theories; and, as for the testimony of the senses, if the church is going to wait until some man or body of men have observed a spiritual thing to be so with their senses, its progress in the acquirement of new spiritual truths, especially the truths of correspondences, will be painfully slow. Hence we can understand the importance of the spiritual reason in establishing beyond question the truths of the church, a function which is proper to the inhabitants of our planet, and why the Lord should designate Himself and be referred to so frequently in the Bible as the offspring of David.

Jesus possessed in full measure this faculty of spiritual reason, denoted by David, as is evident from His words to the Pharisees, who accused Him of casting out demons by Beelzebub, the prince of demons. His reply is a manifest example of pure and masterful reasoning, for He says:

“Every kingdom divided against itself is brought to desolation, and every city or house divided

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against itself shall not stand; and if Satan casteth out Satan, he is divided against himself. How then shall his kingdom stand? And if I by Beelzebub cast out demons, by whom do your sons cast them out? Therefore shall they be your judges. But if I by the Spirit of God cast out demons, then is the kingdom of God come upon you."¹

Solomon stands for the highest or emotional degree of the rational faculty, which is rational perception, and, as represented by Solomon, it is rational perception in regard to the spiritual things of the church. As Worcester expresses it, "The rule of the love of the Lord was represented by the peacefulness and abundance of the reign of Solomon." Wisdom comes from perception, and perception comes from feeling; and, as Solomon represents the emotional degree of the rational faculty, or rational perception, it is to be expected that he should have great wisdom and keen rational perception. That Solomon did possess great wisdom and extraordinary rational perceptivity, or at least had such a perceptive rational turn of mind as to be able to represent them in the spiritual development of the church, is evident from the following words:

"And God gave Solomon wisdom and understanding exceedingly much, and largeness of heart, even as the sand that is on the sea-shore. And Solomon's wisdom excelled the wisdom of all the

¹ Matthew xii., 25-28.

children of the east, and all the wisdom of Egypt. For he was wiser than all men, and his fame was in all the nations round about. And he spake three thousand proverbs, and his songs were a thousand and five. And he spake of trees, from the cedar that is in Lebanon even unto the hyssop that springeth out of the wall; he spake also of beasts, and of birds, and of creeping things, and of fishes. And there came of all peoples to hear the wisdom of Solomon, from all the kings of the earth, who had heard of his wisdom."¹

¹ I Kings iv., 29-34.

TYRE AND DAMASCUS

THE things that occur in the spiritual world are all a reflection of the mental activities of the inhabitants there. Numerous animals and plants appear there which arise from and exactly image the mental states of angels and spirits, their houses and clothing change according as their states of wisdom vary, the conversation of the angels of the higher heavens is turned in the lowest heaven and the world of spirits into representations corresponding to the ideas the angels are expressing, and in times of a general judgment the mountains sink down and whole cities are destroyed and converted into deserts. In our world, on the other hand, the behavior of the phenomena of nature seems to be fixed and rigid, and nothing appears to vary in accordance with the states of mind of the inhabitants. This is merely an appearance, however; for although the instantaneous changes which occur in the other world do not occur here, there are nevertheless slower changes going on in this world in the operations of nature which do reflect to a very great extent the states of mind of the people living here. Constant and regular vicissitudes, such as trade winds and perhaps wet and dry seasons when these occur at stated inter-

vals, are no doubt a part of the order of the universe which has been impressed upon it from the beginning, and which exemplify laws that operate independently of human beings and that are not subject to the influence of human minds; but, as a usual thing, the weather, storms, rain, pestilences, famines, and so on are the reflection and the effect of the mental activities of the inhabitants of this world, and are an exact correspondence of their aggregate mental states. Hence we can readily understand why the prophets of the Old Testament so often declared that such occurrences as a plague of locusts, a famine, a drought, an earthquake, and other devastating natural phenomena were a direct visitation of God for the sins of the people. They were not a visitation of God, as Swedenborg explains; but they were caused by the sins of the people. For a plague of locusts represents a state of mind that cares nothing for a good life of active usefulness, but wishes only to know everything that is going on in the world of religious and secular thought; a famine is a severe want of satisfying spiritual truth; lack of rain is a lack of internal spiritual instruction; an earthquake is a change of state in the church, often a change for the worse, especially when the church is in its decadence. All these things occur in outward nature because they first occur in the minds of the human race on earth. The very clouds that daily float over our heads are nothing but a reflection of the profound thoughts on the inward

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meaning of outward facts in the minds of those who are trying to evolve such inner meaning. It is impossible to say just how long it takes before the thought in a man's mind on the inward meaning of literal things appears as a cloud in the sky. We do not know; it may be a few hours, it may be a few days. The rain which Elijah promised to the Israelites in a time of great drought probably came to pass as an outward correspondence and effect of his spiritual instruction to them a few hours before, when he denounced the false prophets of Baal who were leading the people astray.¹ The natural hopes of the Lord's disciples and the Jews that Jesus would become their king and free them from the foreign yoke, hopes which had been roused by the Lord's miracle of the loaves and fishes the day before, caused a tumult within their hearts which was imaged in a tumult of the water on the following night, when the wind was contrary and the boat the disciples were in was tossed and buffeted by the waves.²

The same general principle extends to the rise and fall of kingdoms on this earth; for all such national vicissitudes reflect and correspond to the progressive psychology of the race as a whole, and exemplify the rise of certain mental faculties into commanding prominence, and the decline of other faculties into a subordinate place. The principle applies also to cities as small units as well as to

¹ I Kings xviii., 20-45.

² See Worcester, *Matthew's Gospel*, p. 84.

empires as large units. If a city has prospered more or less continuously from ancient times, that very prosperous existence is proof of the fact that such a city represents something which has been constantly prominent for centuries in the mind of the race; whereas if a city has prospered and been powerful for only a few hundred years, and then has gradually fallen into ruins or lost its power and influence, it shows that such an idea or doctrine as that city represented had only a temporary existence as a factor of consequence in the world's mental development.

Damascus and Tyre are illustrations of the above general law: for Damascus is a very ancient city, founded before the time of Abraham, and yet has retained its importance and populousness down to the present day; whereas Tyre, though it was probably founded as early as 2750 B.C., and though it became very rich and powerful and was impregnable for centuries to the attacks of its enemies, finally succumbed to the assaults of Alexander the Great in 332 B.C. After this event it never recovered its ascendancy, and the modern city that now occupies the site of ancient Tyre possesses none of the maritime importance belonging to it in Biblical times.

What is the reason for this disparity in relative prominence between these two ancient cities, both of which were contained in the same country of Syria? Damascus was in the eastern part of Syria, and Tyre was in the extreme western part, a por-

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tion of the city being built on a small island a short distance from the mainland. The east signifies what is abstract and general, and the west signifies what is concrete and particular; for this is evident from the greater individualism characteristic of more western, as compared with more eastern, countries. If then we knew what Syria corresponded to, the city of Damascus would represent abstract and general aspects of that correspondence, while the city of Tyre would represent concrete and particular aspects of it.

Swedenborg tells us that Syria corresponds to the knowledges of good and truth¹; but this is only an abstract and a general correspondence, and applies equally as well to a dozen other countries. Specifically stated, Syria corresponds to the knowledge of symbols or correspondences. The proof of this correspondence is the country itself, for the geographical form of Syria is the form in which the mind operates when studying and acquiring the knowledge of correspondences: but this proof exists only for those who are able to perceive the correspondences of such geographical forms; and as almost no one has such perception at the present day, the proof must be derived either from the peculiar states of mind of the inhabitants of Syria or from the ability of such a correspondence as stated above to agree with and explain all the known facts in regard to Syria. As the knowledge of true correspondences perished many centuries

¹ *Heavenly Arcana*, 4112, 9688; *Apocalypse Explained*, 195.

ago, and as the ancient literature of Syria has almost entirely disappeared, it is evident that no proof of such a correspondence can be given from ancient literary sources. The present inhabitants of Syria should be characterized by a fondness for symbolism, but no writer appears to have noticed such a characteristic. Swedenborg, indeed, speaks of the ancient Syrians as being versed in the knowledge of correspondences,¹ but he says the same of several neighboring countries, and does not predicate such knowledge pre-eminently of Syria; and Worcester gives the correspondence of Mount Hermon and the Lebanon ranges, which are a part of Syria, as "a memory of representatives."² But these statements can hardly be considered as conclusive proof that Syria as a whole corresponds to the knowledge of correspondences. There remains, therefore, only the proof that such a correspondence agrees with and explains satisfactorily all the known facts in regard to Syria and the Syrians.

Swedenborg states that both Tyre and Damascus signify the knowledges of good and truth,³ thus making no distinction in meaning between Syria as a whole and two entirely different cities of Syria. Such general correspondences give us no definite nor adequate idea of the real corre-

¹ *Doctrine of the Sacred Scripture*, 21, 102.

² *Matthew's Gospel*, pp. 92, 93.

³ *Heavenly Arcana*, 1715, 5319; *Apocalypse Explained*, 504²⁸, 911¹².

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spondence involved. As Damascus was situated in the east of Syria, it is plain that it signifies a knowledge of abstract and general symbols or correspondences; whereas as Tyre was situated in the west, it evidently signifies a knowledge of concrete and particular correspondences.

That there is a general symbolism in parts of the Bible neither the Jewish nor the Christian Church has ever denied. The Lord calls Himself a door and a vine, but no one has ever imagined either of these to be His form; He speaks of the leaven of the Pharisees, and after considerable difficulty the disciples recognize the fact that He refers to their doctrine; He calls Himself "the bright, the morning star," but no one has ever contended that He has been metamorphosed into a planet. Similar examples might be quoted in abundance from the Old Testament also, where the symbolism is just as manifest. Therefore, since Damascus corresponds to a knowledge of general correspondences, it is plain why it has existed as an important city throughout so many centuries; for a belief in such general symbolism has persisted in the Jewish and Christian Churches from early times down to the present day.

But when we come to a knowledge of concrete and particular correspondences, the case is very different. When we say that in the spiritual sense of the Bible a horse signifies the love of understanding, a cow the love of being helpful, a camel the love of maintaining discipline, a buffalo the

love of overcoming obstacles, a dog the love of personally attaching one's self to another, a wolf the love of attaining one's ends by bringing together great aggregations of men against individuals in order to break down opposition,—such particular correspondences are unhesitatingly rejected by the Jewish and Christian Churches of today as far-fetched, visionary, and untrue. Consequently, the fate of Tyre and other ancient cities of southwestern Syria is easily understandable; for the world in general has no belief in such particular and definite correspondences, and therefore the city or cities that represent them cannot flourish and be powerful.

It is rather remarkable in this connection that Swedenborg states that the philosophy of Aristotle was entirely different in its tenor from the works of many other ancient writers who preceded him, for these were more or less influenced in their cogitations by correspondential ideas¹; and Alexander the Great, who captured Tyre and destroyed or enslaved its inhabitants, was a pupil of Aristotle. With the overthrow of Tyre the knowledge of particular correspondences lost its hold on the minds of men and was almost obliterated.

The definite correspondence assigned above to Damascus as the knowledge of abstract symbols or correspondences enables us to know something of the nature and spiritual cause of the warfare between the people of that city and the Israelites

¹ *Heavenly Arcana*, 4966.

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during the period of the Kings. Such warfare must have represented the collision at that time between false theories founded on abstract symbolism and the doctrines of the true church founded on the statements of the Bible.

Both Isaiah and Ezekiel have uttered interesting oracles concerning Tyre,¹ and its correspondence as the knowledge of concrete correspondences serves as a clue to interpret these oracles. At first Tyre's signification was good, for Ezekiel says, "Thou wast perfect in thy ways from the day that thou wast created, till unrighteousness was found in thee." Ezekiel says further of Tyre, "Thou wast in Eden, the garden of God." The garden of Eden corresponds to the intelligence of the Most Ancient Church, which came largely through their perception of correspondences; and hence Tyre, because it possessed many definite and exact correspondences, enjoyed a wisdom from such correspondences similar to that of the Most Ancient Church. But in the course of time Tyre fell from its high estate, and no longer loved correspondences for the sake of perfecting its intelligence, but loved them because of the superiority over others such knowledge bestowed, and it founded its life, its church, and its doctrines upon the outward knowledge of particular correspondences. But no church can continue to exist on mere knowledge, of which it makes no useful application; and hence Tyre is denounced by the Old

¹ Isaiah xxiii.; Ezekiel xxvi.-xxvii.

Testament prophets, and its complete downfall is foretold.

Isaiah makes the following prophecy concerning Tyre:

"It shall come to pass in that day that Tyre shall be forgotten seventy years, according to the days of one king; after the end of seventy years it shall be unto Tyre as in the song of the harlot. Take a harp, go about the city, thou harlot that hast been forgotten; make sweet melody, sing many songs, that thou mayest be remembered. And it shall come to pass after the end of seventy years that Jehovah will visit Tyre, and she shall return to her hire, and shall play the harlot with all the kingdoms of the world upon the face of the earth. And her merchandise and her hire shall be holiness to Jehovah. It shall not be treasured nor laid up; for her merchandise shall be for them that dwell before Jehovah, to eat sufficiently, and for durable clothing."

The seventy years here spoken of are the whole continuous period of the Babylonian captivity of the church to naturalistic self-intelligence and self-exaltation.¹ This period has not yet been completed, and is likely to continue for two centuries longer. At the end of this time, when self-intelligence and self-exaltation again become rampant in the Christian Church, preparatory to their overthrow on the natural plane of the mind, it seems probable from the foregoing prophecy that

¹ See Kip, *The Prophecies of Daniel*, pp. 158, 159.

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the knowledge of concrete and particular correspondences will again be cultivated in the world as it was in ancient times, but only with a view to pervert and falsify the true spiritual sense of the Bible; for a harlot signifies the falsification of truth or those who falsify it. The knowledge of true correspondences which such persons collect will become the spoil of those who are of the Lord's New-Church, and who live good and true lives. This seems to be the general meaning of the above-quoted passage from Isaiah.

Ezekiel prophesied that Tyre was to become a bare rock and a place for the spreading of nets in the midst of the sea. The city of Tyre was at first situated on the mainland, and later, by means of a causeway, was built also upon an island in the sea. This island may well have corresponded to mere interest in knowing about correspondences without any desire to make use of them for increasing one's intelligence or for interpreting the Bible. Such a correspondence would agree well with the cause of Tyre's downfall, which was the exaltation of themselves because of the possession of an abundant knowledge of definite correspondences, and the consequent perverse application of such knowledge to falsify and profane true doctrine. Such an island city was to become a bare rock, which a mere knowledge of correspondences, without any useful application of them, would resemble, and a place for the spreading of nets, which images a state of mind whereunto only those

few would resort who desire to investigate such matters in a purely external and scientific way.

The recent acquirement by France of a mandate over Syria is certain to bring a marked strain of symbolism into the thought of that nation, and to produce a strong trend toward symbolic interpretations in French literature.

ADDENDA ET CORRIGENDA

Phases of the Church Universal, p. 61, line 4, read "the teachings of their Church" instead of "their Church and its teachings."

Idem, p. 47, last line, after "1769" read "1770, and 1771" instead of "and 1779."

Idem, p. 48, line 5, after the word "dragon" add as a new sentence, "Swedenborg refers to this persecution as an instance both of the dragon standing before the woman ready to devour her child and of the dragon's persecuting the woman by casting after her water out of its mouth as a flood."

Animal and Plant Correspondences, p. 100, line 17, for "modesty" read "receptiveness."

Idem, p. 106, line 11, for "importance" read "satisfaction."

Idem, p. 143, line 1, for "importance" read "self-satisfaction."

Psychology of the Nations, p. 2, 4 lines from bottom, read "preponderance of external natural truth" instead of "right, or intellectual side of the brain." Same page, last line, read "preponderance of natural feeling" instead of "left, or emotional side."

Idem, p. 7, line 9, strike out the words "intellect or."

Idem, p. 53, line 9, for "Ezekiel's" read "Second Isaiah's."

Idem, p. 95, line 1, for "Ireland" read "Scotland."

Idem, p. 105, line 8, instead of "every individual meets with experiences, which are the basis for the exercise of the faculty" read "it forms general conclusions based on past experience."

Idem, p. 113, line 10, for "by something observed to be common to them all or in some other way" read "by inductive as distinguished from deductive processes of theorizing."

Idem, p. 114, line 4 from bottom, for "Bohemia corresponds to caution in accepting teachings as to the right way to live" read "Bohemia is a part of the same faculty as that denoted by Bavaria, and it corresponds to abstract synthetic thought, while Bavaria corresponds to concrete synthetic thought." Strike out the words "Moravia and Silesia correspond to caution in accepting statements as to what it is proper to believe."

Idem, p. 228, line 12 from bottom, for "Cuba is an indolent listening" read "Cuba is a kind of listening that gathers the particulars of what is heard, and then communicates them to others in an accurate summary."

The Prophecies of Daniel, p. 193, foot-note 1, line 4, insert "Logasta" right after the word "Lesina," and line 6 of same note insert between the words "of" and "these" the words "one of."

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